A Short Companion to the Sirah of the Prophet

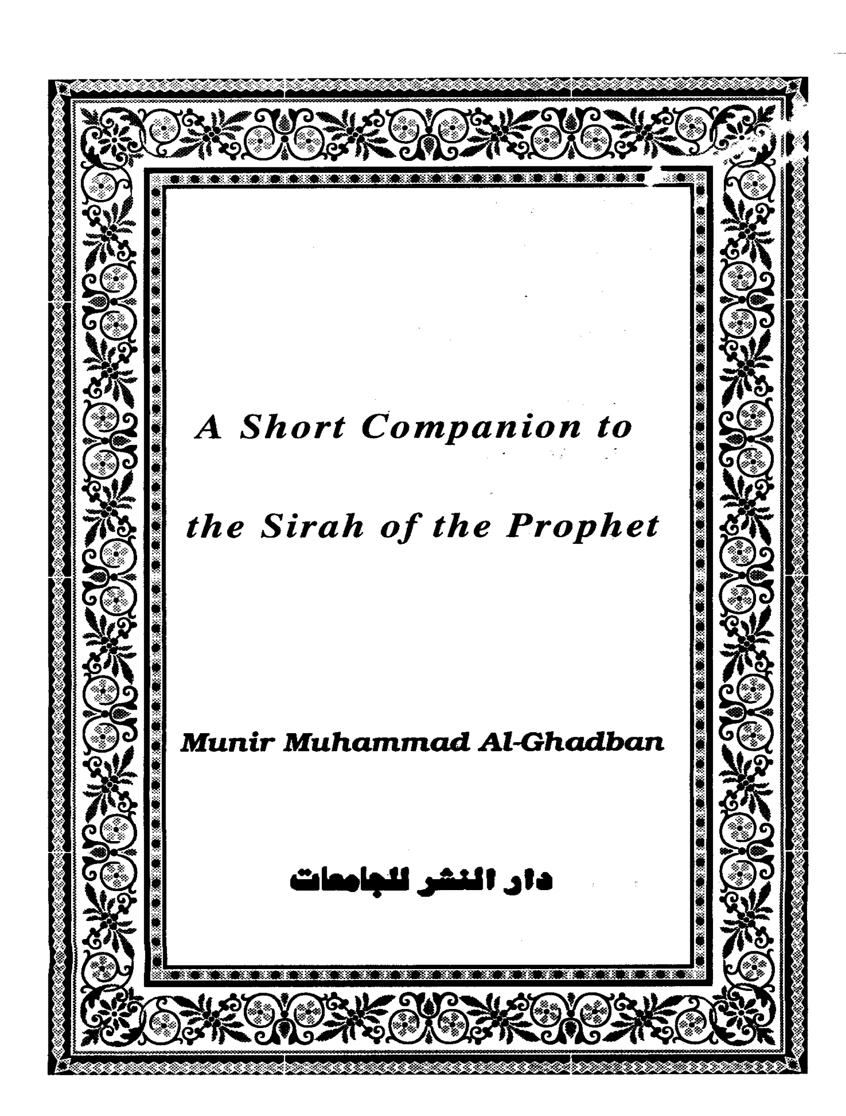
A Brief History in Fourty Stages

A Translation of:

كتاب الأربعين

في سيرة سيد المرسلين

د/ منير محمد الغضبان



A Short Companion to the Sirah of the Prophet

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Preface

Throughout history, the world has never witnessed an ideal and a great character like that of the Prophet Muhammad (peace be upon him). This fact is maintained in the Glorious Qur'an, when Allah, the Almighty, says,

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيراً. ﴾

(الأحزاب: ٢١)

﴿*Ye have indeed in the Messenger of Allah an excellent exampler for him who hopes in Allah and the Final Day, and who remembers Allah much.*﴾

(Al-Ahzab: 21)

The Messenger of Allah (peace be upon him) devoted all his life to guide people to the Straight Path of Allah and to show them the True Light of Heaven. One feels greatness when reading the *sirah* of that great man, pondering his deeds, reflecting his morals.

Lamartine admits, "If greatness of purpose, smallness of means and astounding results are the three criteria of

human genius, who could dare to compare any great man in modern history with Muhammad?"[1]

Presenting a book about such a great man is a heavy task that honors any person to shoulder. Al-Falah Foundation is greatly indebted to Dar an-Nashr for Universities who gave her the opportunity to translate, edit and put the lay out of Dr. Munir M. Al-Ghadban's *Kitab al-Arba`in fi Sirat Sayyid al-Mursalin*.

This book introduces the life of the Prophet in brief, summarizing it into forty-one units, so that readers may comprehend the main aspects of the Prophet's (peace be upon him) *sirah* in little time.

Admittingly, translation is an intricate task that requires precision and effort. We have endeavored to the best of our ability to produce this precious work, but Perfection is only Divine.

Due to the nature of the Arabic language, the translation in hand is not literal. The translator has exerted his utmost effort to make the translated text presentable and legible. He has on various occasions amended the Arabic text, by means of paraphrasing, rearranging and summarizing. He aims to get rid of redundancy and unnecessary repletion that may be found in the source text. In regard to the translation of poetry, we would like to express our indebtedness to Eid Abdel-Wahhab who

1. Lamartine, *Histoire de la Turquie*, Paris 1854, vol. 2, 276-277.

undertook the exacting task of rendering the main ideas of certain Arabic lines we feel significant to convey the *Sirah* events into a poetical form.

It is noteworthy mentioning that the translation of the meaning of the Qur'anic verses quoted is taken from Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhsin Khan's *Interpretation of the Meaning of the Noble Qur'an.*

We would like to express our deep gratitude to Al-Falah Staff Members, particularly to the translator of this book ***Sami Ahmad*** for his meticulous work. Thanks should be extended to the revising team, Eid Abdel-Wahhab and Naseema Mall. Great appreciation is due to Umm Faruq Cook, our editor, under whose guidance and supervision the subject matter took form.

Finally, all praise and thanks are due to Allah, without Whose help and guidance nothing can be accomplished.

Al-Falah director

Muhammad `Abdu

Introduction

In the Name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of the worlds. May peace and blessings be upon His Messenger, the source of light and guidance to all mankind, and upon all his Companions and those who follow in their footsteps until the Day of Judgment.

The greatest source of enlightenment and guidance in the history of mankind, is the Qur'an, the *Sirah* (biography) of the Prophet (peace be upon him) and the history of his noble Companions, whom he taught and guided to change the history of mankind. This period of time marked the greatest development in human character, nobility and righteousness and served as an enlightening guide for the ages to come. Moreover, because of its magnificence, the angels and the Prophets looked forward to witnessing that period of history before its occurrence. The time of the final Prophet (peace be upon him) was the hope of all rightly guided people before the advent of Islam. Then, after his advent (peace be upon him) it became an undeniable, tangible reality. Thereafter, the

Prophet's *Sirah* remained after his death as the pinnacle of truth and piety that people longed for.

We see how the angels in the heavens were awaiting his mission, as was indicated in the incident of *al-Mi`raj* (the Prophet's ascension to the heavens). The Messenger of Allah (peace be upon him) said,

> *"Upon finishing the ceremonies at Jerusalem, the ascent that I had never seen before, was brought to me. It is the one looked at by every person in the throes of death. My companion, Jibril, allowed me to enter, and we ascended until we reached one of the gates of the heavens called the Gate of al-Hafazhah guarded by the angel Isma`il, under whose leadership is twelve thousand angels, and each angel has twelve thousand angels under his authority. When he (Jibril) asked for the gate to be opened, it was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. Then, the angel supplicated to Allah for me."*

According to this narration, we realize that Isma`il, the one in command of the Gate of al-Hafazhah, who leads one hundred and forty-four million angels under his command did not ask, "Who is Muhammad?" Rather, he asked if he had received the Message, because he knows him and knows that he is the master of Adam's progeny and the master of the jinns and mankind.



In the narration of al-Bukhari, whenever they asked any of those in command of the gates of the seven heavens, the following dialogue occurred between the guard of that heaven and Jibril, the master of the angels: The Prophet said, "I was carried on it, and Jibril set out with me till we reached the nearest heaven ... When he asked for the gate to be opened, it was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' And then the gate is opened."

No one asked Jibril, "Who is Muhammad?" But the question was, "Has he received the revelation? Has he been sent with the message?" Then, Jibril used to introduce the Prophets to the Messenger of Allah (peace be upon him): this is Adam, this is Yusuf, etc... None asked, "Who are you?" Rather they said, "You are welcome, O pious son and pious Prophet or you are welcome, O pious brother and pious Prophet."

How could they fail to know him, when Allah had taken their covenant to believe in him and support him. This covenant is not only taken from the Messengers but was taken from all the Prophets, who received Allah's revelation. They were tens or hundreds of thousands. Almighty Allah says,

﴿وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ. ﴾

(آل عمران: ٨١)

﴿*And (remember) when Allah took the Covenant of the Prophets, saying, 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him.' He (Allah) said, 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said, 'We agree.' He said, 'Then bear witness; and I am with you among the witnesses (for this).'*﴾

(Al `Imran: 81)

So he is the master of all the Prophets and Messengers. All the Prophets (peace be upon them all) used to tell their people about the coming of Prophet Muhammad (peace be upon him) especially the Messengers of resolve; while those Prophets to whom Allah sent Divine Books, were urged to make a mention of the Messenger of Allah (peace be upon him) to their followers. Moreover this was laid down in the Books Allah revealed to them. Almighty Allah says regarding them,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.﴾

(البقرة: ١٤٦)

﴿*Those to whom We gave the Scripture (Jews and Christians) recognize him as they recognize their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad, which are written in the Taurat (Torah) and the Injeel (Gospel)].*﴾

(Al-Baqarah: 146)

Allah, Most High, also revealed in their Books the features of the Prophet's *Ummah* that he taught and his Companions, who supported and helped him. In fact, He mentioned some of them distinctively such as Abu Bakr, `Umar, `Uthman and `Ali and those, who represented the Rightly-Guided Caliphate and who supported this religion until it had spread to the farthest corners of the earth. Below are some of their descriptions in the Torah and the Gospel as mentioned by the Qur'an:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا {٢٨} مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ

أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا. ﴾

(الفتح: ٢٨ – ٢٩)

﴿ *He it is Who has sent His Messenger with guidance and the religion of truth (Islam), that He may make it superior over all religions. And All-Sufficient is Allah as a Witness. Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).* ﴾

(Al-Fat-h: 28-29)

We ask: if the angels in the heavens, the Messengers and the Prophets on earth and the followers of the Messengers and the Divine Books know the Messenger of Allah (peace be upon him), his *Ummah* and Companions, then, is it permissible for any Muslim after that to remain ignorant of the Prophet's biography?

Throughout fifteen centuries until the present day the books of *Sirah* reiterated the blessed incidents and how they are understood according to the development of mankind in every age and place. Thus, what should the Muslim know about it?

In fact, this question has not received a specific answer, rather, a general answer, that is the necessity of studying the *Sirah* of the Prophet (peace be upon him) because it is the practical implementation of the Ever-Glorious Qur'an and the noble *Sunnah*.

It is well known that the most famous book of Prophetic *Sirah* accepted by the *Ummah* throughout the centuries is the abridged version by Ibn Hisham, entitled '*Sirat Ibn Hisham*.' It is the accredited principal reference with regard to the Prophetic *Sirah* for the *Ummah*.

It was reported on the authority of Muhammad ibn Idris ash-Shafi`i that he said, "He who wants to delve deep into the Battles of the Prophet (peace be upon him) should depend on Muhammad ibn Is-haq.[1] Musa ibn `Uqbah

1. Al-Khatib al-Bughdadi, *Tarikh Baghdad*, vol. 1, p. 912.

was a contemporary of Ibn Is-haq. He authorized a book on the Prophetic Battles but it did not reach us. Rather, it is incorporated within the specialized books.

Books of *Sirah* later shifted from papers to volumes that exceeded thirteen volumes (as in *Subul al-Huda war-Rashad fi Sirat Khayr al-`Ibad*) by Imam Muhammad ibn Yusuf as-Salihi ash-Shami (d. 942) who depended on about three hundred sources from the books of *Sirah*, which had been written previously.

Ibn Is-haq had contemporary scholars, who narrated some of what he had not mentioned in his book of *Sirah* such as al-Waqidi, Musa ibn `Uqbah and after them at-Tabari. An abridged book on the Prophetic *Sirah* should be brought into existence to deal with the most important subject matter of what has been written in this field in such a way that represents the minimum requirement of what every Muslim should know and understand. It is my intention in writing this book, to achieve this goal.

I am sixty years old but I have been influenced by the Prophetic *Sirah* since a tender age. Throughout my life I have held out the hope of reading most of what was written about the Prophetic *Sirah* from their accredited original sources. I have been honored to write abridged, prolonged and methodical writings that amount to fifteen large volumes; some of which were printed and others are still in print. I implore Allah to make it beneficial to me when I meet Him; the Day whereon neither wealth nor

sons will avail, but only he (will prosper) that brings to Allah a sound heart after he testifies that there is no god worthy of worship but Allah. I am so pleased to be living the last years of my life with the *Sirah* of the Prophet (peace be upon him) that has become my paradise in this worldly life, hoping that Allah (Glorified and Exalted be He) honors me with the companionship of the Messenger of Allah (peace be upon him) in the Hereafter.

O Lord, make what I have written and what I am writing about the *Sirah* of Your Prophet, purely dedicated to Your countenance and right in accordance with Your Glorious Book and the *Sunnah* of Your Messenger. O Lord, render it acceptable to You and make it widespread. O Lord, I beseech You to guide us to love and follow Your Prophet (peace be upon him); O Lord of all creation. O Lord, make it a cause of gaining the intercession of Your Prophet (peace be upon him) and his companionship in Paradise.

After this long experience in the field of the Prophetic *Sirah*, I would like to submit forty-one subtitles that encompass most of the important subjects of the *Sirah*. Under these subtitles, I have written what is essential for the regular Muslim to be acquainted with and have tried to make it easy to read.

I followed the example of the famous scholar an-Nawawi, who authorized "*The Forty Nawawi Hadiths*" as he considered them inseparable since they include the

main principles of the religion of Islam. I have also followed the example of other books that were written throughout history. I have called this book "*Al-Arba`in fi Sirat Sayyid al-Mursalin.*" Most quotations are taken from Ibn Is-haq without being confined to them alone. I have aimed at rendering it acceptable regarding the methodology of writing the Prophetic *Sirah* as previous'' done by our righteous predecessors of the scholars of *Hadith* such as adh-Dhahabi, al-Bayhaqi, Ibn Kathir, and Ibn Hajar al-`Asqalani. I have also followed in the footsteps of those, who were authorities in the sciences of *Hadith* and *al-Jarh wat-Ta`dil* (1) but I have not followed the methodology of transmitters to the letter, as applied to that of the *Sirah* and Islamic history.

I feel indebted to Dr. Rakan `Abu al-Karim Habib professor in the Department of Mass Communication at King `Abd al-`Aziz university, who inspired me with the idea of writing this book and offering me support until I achieved this goal.

Also, the text has been writt i close to its original source, without undue intervention on my part except in what was necessary to achieve the aim of the book.

Finally, I implore Allah to render it acceptable and to achieve the aim of the book. I also thank my brother Dr. Rakan for his acceptance of the idea, and assisting in

1. It refers to the science through which the credibility of a transmitter is authenticated or not.

printing and publishing this book. And we implore Allah that we be resurrected under the banner of the master of the Messengers and in his companionship in Paradise. Our last prayer is, praise be to Allah, the Lord of all creation.

1st Rabi` al-Awwal, 1420
15th June, 1999
Dr. Munir Muhammad al-Ghadban



CHAPTER ONE

THE PROPHET BEFORE THE MISSION

1. **Muhammad (Peace Be upon Him)**
2. **The Prophet's Orphanhood and Nursing**
3. **The Opening of the Prophet's Chest**
4. **The Death of his Mother and Grandfather**
5. **How Allah Protected His Prophet**
6. **The Story of Bahirah**
7. **His Marriage to Khadijah**
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1. Muhammad
(Peace Be upon Him)

The full name of Allah's final Prophet is Muhammad ibn `Abdullah ibn `Abd al-Muttalib ibn Hashim al-Qurashi. His lineage dates back to Isma`il ibn Ibrahim (Ismael son of Abraham) (peace be upon them). His mother was Aminah, a daughter of Wahb, and she belonged to Banu Zuhrah, which was a clan of Quraysh. Muhammad (peace be upon him) was born in Makkah in the courtyard of the Sacred House of Allah that was originally built by Ibrahim and his son Isma`il (peace be upon them). Thus people from every place in the world would set forth to it to perform the pilgrimage and to worship Allah alone without associating any partner (in worship) with Him.

After Ibrahim had completed building the Ka`bah, he invoked his Lord to send from his progeny and from the Arabs a Prophet and a Messenger from themselves. Muhammad (peace be upon him) was later sent by Allah in response to this supplication.

Moreover Allah's Prophet, `Isa (Jesus), (peace be upon him) gave glad tidings of his arrival. Five hundred and

seventy two years after the time of `Isa, Muhammad (peace be upon him) was born. It was reported that he said, "I am the supplication of my father Ibrahim and the glad tidings of my brother `Isa."

2. The Prophet's Orphanhood and Nursing

His father, `Abdullah, died while he was still within his mother's womb. So he was raised as an orphan under the guardianship of his grandfather `Abd al-Muttalib, the master of the people of Makkah. His grandfather sent him to the desert to be suckled and to learn the pure Arabic language from its people. Halimah, his wet nurse, was reported to have said, "It was a year of drought and we were destitute. I rode a grey donkey of mine, and we had with us an old camel, which could not yield even one drop of milk. We were kept awake all night because of the weeping of my hungry baby boy. There was not enough milk in my breasts to feed him, nor could the camel provide any sustenance. We constantly hoped for rain and immediate relief. When we reached Makkah we set about looking for nurslings, and the Messenger of Allah (peace be upon him) was offered to each woman, but they refused him when they learnt that he was an orphan. That was because they hoped for some compensation from the boy's

father. They used to say, 'An orphan! What will his mother and his grandfather be able to offer us?' We disdained him for that. Every woman who came with me had been entrusted with a baby except me. When we decided to leave Makkah I said to my husband, 'By Allah, I hate to return in the company of my friends without having taken a baby to suckle. I shall go to that orphan and take him.' He said, 'No harm on you if you do.'

So I went and took him. I carried him back to where our mounts were stationed, and no sooner had I put him to my breast than my breasts overflowed with milk for him. He drank his fill, and so did his foster brother. Then Muhammad (peace be upon him) slept and so did my baby, who had previously kept us awake all night. My husband went to the old camel of ours and to his surprise, its udders were full. He milked it and drank of its milk and I drank with him until we were completely satisfied. We spent the best of nights, and in the morning my husband said to me, 'By Allah, Halimah, you have taken a blessed child.'

Then we set out, and I rode my donkey and carried the baby with me on its back. Not only did my donkey outstrip the whole troop, but none of their donkeys could keep pace with it, so much so that my fellow travelers said to me, 'Woe daughter of Abu Dhu'ayb! Is this not the same donkey on which you had come with us?' 'Yes by Allah,' I said, 'It is the very same.' 'By Allah, some wonder has befallen it,' they said.

Then we reached our dwellings in Banu Sa`d, and I knew of no place on Allah's earth more barren than that. However, after he came to live with us, my flock would come home to me safely every evening and full of milk. We milked them and drank to our fill, when others had not one drop of milk. We never ceased to enjoy this increase and bounty from Allah until the baby's two years had passed, and I weaned him."

"He was growing well," she continued, "and none of the other boys could equal him in strength. We returned him again to his mother, although we were eager that he should stay with us because of the blessings he brought us. So, we implored her until she once again entrusted him to us and we brought him to our home again."

3. The Opening of the Prophet's Chest

Khalid ibn Ma`dan of the tribe of Kila`i was reported as having said that some of the Prophet's Companions asked him to tell them about himself.

He (peace be upon him) said,

"I am the supplication of my father Ibrahim and the glad tidings of my brother `Isa. When my mother was pregnant with me, she saw in a dream a light

emitting from her that let her see the castles of Syria. My suckling was among Banu Sa`d ibn Bakr. While I was with a (foster) brother of mine behind our tents shepherding the lambs, two men wearing white garments came to me with a golden basin full of snow. Then they took me and ripped open my chest, drew my heart out and split it; then they extracted a black clot from it and discarded it. After that, they washed my heart and my chest with that snow until they were fully cleansed. Then one of them said to the other, 'Weigh him against ten of his ummah!' He did so and I outweighed them. Then he said, 'Weigh him against a hundred of his ummah!' He did so and I outweighed them. Then he said, 'Weigh him against a thousand of his ummah!' He did and I outweighed them. He said, 'Leave him, for by Allah, if you weigh him against his entire ummah he will outweigh them.'"[1]

4. The Death of his Mother and Grandfather

Ibn Is-haq reported that `Abdullah ibn Abu Bakr ibn Hazm said, "When Muhammad (peace be upon him) was six years old his mother Aminah took him to visit his maternal uncles of Banu `Adiyy ibn an-Najjar. On her way

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 160-166.

back, she fell ill and died at Abwa', a place between Makkah and Madinah."

Ibn Is-haq added, "Thus the Prophet (peace be upon him) was left under the guardianship of his grandfather `Abd al-Muttalib, who used to have a bed in the shade of the Ka`bah. His sons would sit around the bed, but none of them would ever sit upon it out of respect for him. When the Prophet (peace be upon him) was still a strong, young boy, he came and sat on it but his uncles tried to drive him away. When `Abd al-Muttalib saw this he said, "Leave my son alone, for by Allah he has a great future." Then he made him sit beside him on his bed and patted his back gently with his hand. It used to please him to see whatever his grandchild did. Then sadly when the Prophet (peace be upon him) was eight years old, his grandfather died. After the death of `Abd al-Muttalib, the Prophet (peace be upon him) lived with his uncle Abu Talib, the brother of `Abdullah, the father of Allah's Messenger (peace be upon him)."[1]

5. How Allah Protected His Prophet

Ibn Is-haq stated, "It was reported to me that the Messenger of Allah (peace be upon him) used to talk about Allah's protection of him while he was still young,

1. *Ibid.*, pp. 168, 169, 179.

in the Pre-Islamic Days of Ignorance (*Jahiliyyah*). He (peace be upon him) said, "I remember a time when I and the children of Quraysh took off our *Izars* (loincloth), and became naked, and put the *Izars* over our shoulders to carry stones with which we used to play. It did not take long before an unseen person (an angel) punched me severely and then said, 'Fasten your *Izar* around your hips.' So, I took it and fastened it around my hips. Then unlike my peers, I stood once again to carry the stones on my shoulders with my *Izar* wrapped around my hips."[1]

Jabir ibn `Abdullah (may Allah be pleased with them) said, "While Allah's Messenger was carrying stones (along) with the people of Makkah for (the re-building of) the Ka`bah wearing an *Izar*, his uncle al-`Abbas said to him, '(It would be better) if you take off your *Izar* and put it over your shoulders underneath the stones." So he took off his *Izar* and put it over his shoulders, but he instantly fell unconscious, staring at the sky. When he recovered he said, *'My Izar! My Izar!'* He then ordered his *Izar* to be fastened around his hips."[2]

`Ali ibn Abi Talib (may Allah be pleased with him) was reported as having said, "I heard the Messenger of Allah (peace be upon him) say,

> *'I was not inclined to perform acts that the people in the Pre-Islamic Days of Ignorance used to perform*

1. *Ibid.*, p. 183.
2. Reported by al-Bukhari.

except on two nights during which Allah (Glorified and Exalted be He) protected me. One night, while we were employed to shepherd sheep belonging to the people of Makkah, I said to my companion: Take care of my sheep so that I may enter Makkah to chat therein as the lads are doing. He agreed, so I entered Makkah and when I reached the first house I heard some music being played. I asked, 'What is this?' 'So and so married so and so,' they replied. Then, I started to look at the party but Allah struck me unconscious. I swear by Allah, I was only awakened by the heat of the sun.' So, I returned to my companion, and he asked, 'What have you done?' I replied, 'I did nothing.' Then I told him what I had seen. Again another night I asked him, 'Take care of my sheep so that I may enter Makkah to chat therein.' When I entered Makkah I heard what I had heard previously. So I asked, 'What is this.' It was said to me, 'So and so person has married a woman of so and so .' Then I started to look but Allah struck me unconscious. I swear by Allah, I was only awakened by the heat of the sun.' So, I came back to my companion. 'What have you done?' he asked. I replied, 'I did nothing.' Then I told him what I had seen. I swear by Allah that after that time onwards I never intended or did something like this until Allah honored me with the mission of Islam."[1]

1. Ibn Kathir, *al-Bidayah wan-Nihayah*, vol. 1, pp. 311-312.

6. The Story of Bahirah

After his grandfather `Abd al-Muttalib and his mother died, he was placed in the custody of his uncle Abu Talib. When the Prophet (peace be upon him) was nine years old, Abu Talib arranged for a trade caravan to depart for Syria. While preparing for his departure, the Messenger of Allah attached himself closely to his uncle so that he kindly decided to take him along, saying, "By Allah I will take him with me and we will never separate."

In Busra Syria, there was a monk called Bahirah staying in a hermitage. When they (the caravan) reached Busra they came and sat in the shadow of a tree near the monk. When the Prophet (peace be upon him) sat beneath the tree a cloud overshadowed it, and its branches were bending and drooping over the Prophet (peace be upon him). When Bahirah saw that, he left his hermitage and sent a message to them saying, "O men of Quraysh! I have prepared food for you, and I would like you all to come." Thus, they grouped together, and went to him, leaving the Prophet (peace be upon him) behind to mind the baggage under the tree, as he was the youngest in the group.

Bahirah looked at all the people present but he did not see the one about whom he had seen the sign, so he said, "O people of Quraysh! Do not let any of you not attend my feast." They told him that everyone had come except

for a boy, who was the youngest of them, so they had left him to look after their camels and their baggage. "Do not treat him so," said Bahirah, "but call him to come, and let him be present with us at this meal."

One of them went to the Prophet (peace be upon him) and brought him to sit with the people. When Bahirah saw him, he looked at him attentively throughout the meal and he noticed many features of his body, which corresponded to what was in the Divine Book he had been studying. After they had finished eating and began to disperse, Bahirah went to him saying, "Boy, I ask you by al-Lat and al-`Uzza (idols worshiped in the Pre-Islamic Period of Ignorance) to answer me what I am going to ask you."[1] The Prophet (peace be upon him) said to him, "Do not ask me by al-Lat and al-`Uzza, for by Allah I detest nothing more than these two." So Bahirah began to ask him about certain general matters. The Prophet's (peace be upon him) answers coincided with what Bahirah knew of his description. Then he looked at his back and found the seal of prophethood between his shoulders in the very place described in his Book.

Thereafter Bahirah went to his uncle Abu Talib asking, "What is the relationship between you and this boy?" He said, "He is my son." Bahirah said, "No, he is not your son. The father of this boy should not be alive." "He is my

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1. Bahirah said so only because he had heard the people of this boy swearing by these idols.

brother's son," admitted Abu Talib. "Then what about his father?" said Bahirah. He (Abu Talib) said, "He died while his mother was still pregnant with him." "You speak the truth," said Bahirah, "Go back with your brother's son to his country and guard him against the Jews, for, by Allah, if they see him and know of him (that which I know), they will contrive evil against him. Great things are in store for your nephew, so take him home quickly."[1]

7. His Marriage to Khadijah

When the Messenger of Allah (peace be upon him) was twenty-five years of age, he married Khadijah bint Khuwaylid. She was a tradeswoman of honor and wealth, who used to hire men to carry out her trade based on profit-sharing, as the Quraysh were a people of commerce. When she heard about the Prophet's truthfulness, honesty, and honorable behavior, she sent for him proposing a deal that if he carried out the burden of her trade to Syria, she would pay him more than any other she had paid before. He was to be accompanied by a lad of hers called Maysarah. The Messenger of Allah accepted the deal, and the two went out until they reached Syria.

The Prophet (peace be upon him) took shelter beneath the shadow of a tree near a monk's cell. The monk went to Maysarah asking, "Who is that man beneath that tree?"

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, p. 182.

"He is from Quraysh," said Maysarah, adding by way of explanation, "of the people who have guardianship of the Sacred House." The monk said, "None other than a Prophet ever sat beneath that tree!"

After selling the goods and buying whatever he wanted to buy, the Prophet (peace be upon him) started the return journey to Makkah accompanied by Maysarah. In Makkah he gave Khadijah her property, which she sold afterwards for double the price or thereabout.

Maysarah told her about the words of the monk. Khadijah was a resolute, intelligent, and noble woman. Once Maysarah had told her these things, she sent for the Prophet (peace be upon him) and she said, "O cousin, I like you because of your relationship and your high status among your people, your honesty, good manners, and truthfulness." Then she offered herself in marriage to him. Khadijah did so when she was the most honorable, richest woman and of the best family among the Quraysh. Many men from her people were keen to marry her if it were possible. The Prophet (peace be upon him) told his uncles about Khadijah's proposal. His uncle Hamzah went with him to Khuwaylid ibn Asad to ask for her hand to Muhammad (peace be upon him) who married her soon after.[1]

1. *Ibid.*, pp. 189-190.

8. The Trustworthy

When the Prophet (peace be upon him) was thirty-five years of age, the Quraysh decided to rebuild the Ka`bah. Their plan was to firstly demolish it and then rebuild it altogether and to place a roof over it.

All the clans of the Quraysh kept on gathering stones separately for the building. They commenced in acts of rebuilding until the walls were high enough for the Black Stone to be put once more into its corner. Then a violent disagreement broke out amongst them, for each clan wanted the honor of lifting it into its place and the tension increased to the point of alliances being made and preparations for battle began. Banu `Abd ad-Dar brought a container full of blood and agreed with Banu `Adyy to die for this matter. They put their hands in that container and thus it was called "the spoonful of blood."

The deadlock lasted for four or five days. Then at last they (the clans of Quraysh) held a meeting in the Mosque for consultation. Abu Umayyah ibn al-Mughirah, then the eldest of the Quraysh, proposed a counsel saying, "O men of Quraysh, take as an arbiter between you, about that wherein you differ, the first man who shall enter through the gate of this Mosque."

They all agreed to follow this counsel; and the first man to enter the Mosque was Muhammad ibn `Abdullah (peace be upon him).

The sight of the Prophet (peace be upon him) produced an immediate and spontaneous agreement that he was the right person for the task. When they saw him they said, "It is *al-Amin* (the trustworthy). We accept his judgement. It is Muhammad."

When they explained the matter to him, he said, *"Bring me a garment."* And when they brought it, he took the Black Stone and laid it on the middle of the garment. *"Let each clan take hold of a border of the garment, then lift it up, all of you together,"* he said. And when they had raised it to the right height, he took the stone and placed it in its corner with his own hands; and the building was continued and completed above it.[1]

It was reported that the Quraysh had called the Messenger of Allah (peace be upon him) *al-Amin* (the Trustworthy) before he received revelation.[2]

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1. Thus, peace and tranquility took the place of dissension and discord due to the blessing and wisdom of Prophet Muhammad, (peace and blessings be upon him).

2. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 192-198.

CHAPTER TWO

THE REVELATION AND THE MARCH OF THE *DA`WAH*

9. The First Revelations

10. The Beginning of the Call (*Da`wah*)

11. The Attitude of Quraysh towards the Mission

12. The Conversion of Hamzah and `Umar to Islam

13. Negotiations between the Prophet and the Chiefs of Quraysh

14. Abu Jahl and his Contemptible Actions

15. The Polytheists' Animosity towards the Oppressed Muslims

16. The Migration to Abyssinia

17. The Boycott

18. The Night Journey

19. The Prophet's (Peace Be upon Him) Expedition to Thaqif and his Meeting with the *Ansar*

20. The Great Pledge of Al-`Aqabah



9. The First Revelations

The Messenger of Allah (peace be upon him) used to stay alone in the cave of Hira' every year for a month to practice *Tahannuth* (to worship Allah on the uneven nights). He would remain there for many nights before going back to his family to take the necessary provision (of food) for the stay. He used to go back and forth for his provision (of food), until one day he received the Guidance while he was in the cave of Hira', the Angel (Jibril) came to him and asked him to read. Allah's Messenger replied, *"I do not know how to read."* The Prophet related,

> *"Then the Angel held me (forcibly) and pressed me to his bosom so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me to his bosom for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me to his bosom till I was exhausted; and then he released me and said, ﴾Read, in the Name of your Lord Who has created (all that*

exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (writing) by the pen, has taught man that which he knew not. ﴿ (Al-`Alaq: 1-5)"

After this experience the Messenger of Allah returned to his home and he was shaking. He went to his wife Khadijah and said, *"Cover me!"* They covered him till he restored his calmness. Then, he told her what he had seen and heard and he said, *"What is wrong with me? I was afraid that something bad might have happened to me."* Khadijah said, "By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your kith and kin, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities."

Khadijah then took him to Waraqah ibn Nawfal, the son of Khadijah's paternal uncle. Waraqah had converted to Christianity in the Pre-Islamic Period of Ignorance. He was an old man and had lost his eyesight. Khadijah said (to Waraqah), "O my cousin! Listen to what your nephew is going to say." Waraqah said, "O my nephew! What have you seen?" The Prophet then described what he had seen. Waraqah said, "This is the same Angel (Jibril) who was sent by Allah to Musa (Moses). I wish I were young. I wish I would be alive when your people will drive you out." Allah's Messenger asked, "*Will these people drive me out?*" Waraqah said, "Yes, for nobody brought the like of

what you have brought, but was treated with hostility. If I were to remain alive till the day (when you start preaching), then I would support you strongly." However, a short while later Waraqah died and the Divine Inspiration paused for a while."[1]

10. The Beginning of the Call (*Da`wah*)

Khadijah bint Khuwaylid believed in him (peace be upon him). She felt sure that what had come to him was from Allah. She was the first to believe in Allah and His Messenger. The first male to believe in the Messenger of Allah (peace be upon him) and his Divine message was `Ali ibn Abu Talib, who was ten years old at that time. He was living with the Prophet (peace be upon him). Afterwards, Zayd ibn Harithah, the Prophet's servant, became a Muslim. Then Abu Bakr ibn Abi Quhafah embraced Islam. When Abu Bakr became a Muslim, he declared his Islam openly and called others to Allah and His Messenger. Those who accepted Islam through Abu Bakr were: `Uthman ibn `Affan, az-Zubayr ibn al-`Awwam, `Abd ar-Rahman ibn `Awf, Sa`d ibn Abi Waqqas, and Talhah ibn `Ubaydillah. When they responded to his call, Abu Bakr accompanied them to the Messenger of Allah where they declared their conversion to Islam and

1. Al-Bukhari, *Sahih*, vol. 1, pp. 3-4.

performed prayer. These were the first eight, who embraced Islam and had complete confidence in its truth.

Following in their footsteps were Abu `Ubaydah ibn al-Jarrah and others. People embraced Islam one after the other, both men and women. Then Allah commanded His Messenger to announce what he had received and to call people to Allah's path. After three years of secret preaching, Allah commanded him to declare the religion openly. Allah, the Almighty, says,

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ.﴾

(الحجر: ٩٤)

﴿*Therefore proclaim openly (Allah's Message) that which you are commanded to do, and turn away from al-Mushrikin (polytheists, idolaters, and disbelievers, etc.*﴾

(Al-Hijr: 94)

And again,

﴿وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ.﴾

(الشعراء: ٢١٤)

﴿*And warn your tribe (O Muhammad) of near kindred.*﴾

(Ash-Shu`ara': 214)(1)

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 240-263.

When this verse, ﴾*And warn your tribe (O Muhammad) of near kindred*﴿ was revealed, the Prophet ascended Mount as-Safa and started calling, *"Oh Sabah!"*[1] addressing various tribes of Quraysh till they were assembled. Those who could not come themselves sent their messengers to see what had happened. Abu Lahab and some other people from Quraysh came and the Prophet said, *"Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?"* They said, "Yes, for you always tell the truth." He then said, *"O people of Quraysh! Save yourselves from the Hell-fire for I cannot save you from Allah (if you disobey Him). I am a warner to you in the face of a terrible punishment."*[2]

11. The Attitude of Quraysh towards the Mission

The Prophet (peace be upon him) continued on his way. He was patient in preaching Allah's religion and calling people to embrace it. As a result, his relation with the Quraysh was steadily getting worse and worse. They went to Abu Talib and said, "O Abu Talib, you have a high and noble position among us. By Allah, we cannot abide that our forefathers be insulted, and our gods reviled. Either you make him desist, or we will fight you both until one side perishes."

1. It is a cry that calls every body to come and witness a serious matter.
2. Al-Bukhari, *Sahih*, vol. 1, p. 221.

Abu Talib found it extremely difficult to stand against his people and at the same time he did not want to give Muhammad (peace be upon him) to them. So he sent for the Prophet (peace be upon him) and said, "O nephew, your people have said such and such. Spare me and yourself. Do not give me more than I can endure". The Prophet (peace be upon him) answered, *"O my uncle, by Allah, if they put the sun in my right hand and the moon in my left on condition that I abandon this matter (i.e. Islam) I would not do that, until it becomes triumphant by Allah's Mercy, or I perish therein."* Then, with tears in his eyes, he rose to his feet and turned to go, but his uncle called him back, "O my nephew! Go and say whatever you like, for by Allah I will never forsake you."

When the Quraysh perceived that Abu Talib had refused to give the Prophet (peace be upon him) to them, and that he was determined to part company with them, they went to him with `Imarah ibn al-Walid. They said, "O Abu Talib, this is `Imarah, the mightiest and most handsome young man among the Quraysh. Take him, and make benefit of his intelligence and support and adopt him as a son; and give your nephew to us, who has gone against your religion and the religion of your ancestors, disjoined the unity of your people, so that we may kill him. This will be a man for a man." He replied, "By Allah, this is an evil bargain, would you give me your son to feed him for you, and I give you my son in return to kill him? By Allah, this shall never be."

Then the Quraysh incited the people against the followers of the Prophet (peace be upon him). Every tribe fell upon the Muslims among them, beating them and enticing them from their religion. Allah protected His Messenger from them through his uncle, who invited them to stand with him in protecting the Prophet (peace be upon him). They agreed to do so, except Abu Lahab, the accursed enemy of Allah.[1]

12. The Conversion of Hamzah and `Umar to Islam

It was reported that Abu Jahl passed by the Prophet (peace be upon him) at as-Safa, and when the evil Abu Jahl saw the Prophet he attacked him, injuring and insulting him. The Prophet (peace be upon him) did not speak to him. During this time, a freed woman of `Abdullah ibn Jud`an was in her house and she heard what was happening. Abu Jahl left the Prophet (peace be upon him) and went to an assembly of the Quraysh at the Ka`bah and sat there. After a short time, Hamzah ibn `Abd al-Muttalib approached, with his bow hanging on his shoulder returning from the hunt, for he was fond of hunting and used to go out shooting. He was the dearest and strongest man of the Quraysh. At that time the Prophet

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 265-272.

(peace be upon him) was at his home. Hamzah passed by this freed woman, who asked him, "O Abu `Imarah, have you not heard of what Abu al-Hakam[1] ibn Hisham has just done a while ago to your nephew, Muhammad? He found him sitting there, so he injured and insulted him, and treated him badly." Hamzah was enraged, so he started to run and did not stop to greet anyone, intending to beat Abu Jahl as soon as he would meet him. When he entered the Sacred House he saw him sitting among the people, and went up to him until he stood beside him, then he drew up his bow and hit him violently, saying, "Did you hurt him while I follow his religion, and say what he says? Strike me back if you can!" Some of Banu Makhzum got up to help Abu Jahl, but the latter said, "Let Abu `Imarah alone for, by Allah, I injured his nephew deeply." From that day onwards Hamzah (may Allah be pleased with him) faithfully maintained his Islam. When Hamzah embraced Islam, the Quraysh recognized that the Prophet (peace be upon him) had become stronger, and that Hamzah would protect him, and so they gave up some of their harassment against him and his followers.

The story of `Umar's conversion to Islam is as follows: One day `Umar came out, armed with his sword, and heading for the Prophet (peace be upon him). A group of the Prophet's (peace be upon him) Companions, were known to meet in a house at as-Safa. There were forty

1. Abu al-Hakam is another epithet of Abu Jahl. His name is `Amr ibn al-Mughirah ibn `Abdullah ibn Makhzum.

people with the Prophet (peace be upon him) including his uncle Hamzah and others.

No sooner had he set out, than he came face to face with Nu`aym ibn `Abdullah,[1] who asked him where he was going. "I am going to kill Muhammad, that renegade, who has divided up the Quraysh and insulted their gods," said `Umar. Nu`aym answered, "Do you think that Banu `Abd Manaf will let you live after killing Muhammad? Why do you not go back first to your own family, and set your own house in order?" "What people of my family?" he asked. "Your cousin and brother-in law, Sa`id ibn Zayd, and your sister Fatimah bint al-Khattab. For by Allah, they have both embraced Islam and followed Muhammad in his religion, so you had better deal with them," Nu`aym answered.

Thereupon `Umar turned and proceeded to his sister and brother-in-law. Meanwhile, Khabbab ibn al-Aratt was teaching Umar's sister and cousin how to recite the manuscript of Surat Taha. When they heard the voice of `Umar, Khabbab hid in a corner of the house, and Fatimah took the manuscript and hid it under her thigh. However, `Umar had heard Khabbab's recitation as he came closer to the house, and when he came in he said, "What is this inarticulate utterance I heard?" "You heard nothing," they answered. "By Allah, I have," he said, "and I have been informed that you are following the religion of

1. One of his fellow clansmen. Nu`aym had entered Islam, but he kept this a secret in fear of `Umar and others of his people.

Muhammad and have become Muslims." Then he severely beat his brother-in-law Sa`id, and when his sister Fatimah tried to defend her husband, he struck out at her causing her to bleed. When he did so, they said to him, "Yes, we have embraced Islam, and followed the religion of Muhammad, so do whatever you like." When `Umar saw his sister bleeding he felt pity and said to her, "Give me that script that I heard you reading just now to see what has been brought by Muhammad." Like them, `Umar could read, but when he said so, his sister said, "We fear to trust you with it." He said, "Do not be afraid," and he swore by his gods that he would return it after reading it. When he said that, she was eager to see him a Muslim, and said to him, "O my brother, you are impure because of your idolatry and none but the pure are allowed to touch it." So `Umar went and washed himself and she gave him the page on which was written Surat Taha. Having read the opening verses, `Umar said, "How fine and graceful is this speech!" When Khabbab heard this he came out from his hiding-place and said, "O `Umar, by Allah, I hope that Allah has chosen you through His Prophet's supplication, for just last night I heard him saying, 'O Allah, strengthen Islam with Abu al-Hakam ibn Hisham or with `Umar ibn al-Khattab!' Allah, Allah, O `Umar." By this, `Umar said, "O Khabbab! Guide me to Muhammad so that I may go to him and enter Islam." Khabbab answered that he (peace be upon him) was in a house at As-Safa along with some of his Companions.

So `Umar still armed with his sword, headed for the Prophet (peace be upon him) and his Companions and knocked on their door. When they heard his voice, one of the Companions peeped through a chink in the door, and when he saw him armed with his sword, he came back to the Prophet (peace be upon him) in dismay exclaiming, "It is `Umar ibn al-Khattab and he is armed with his sword!" Hamzah said, "Let him come in. If he has come with good intent, we will give him a wealth of good; and if his intent be evil, we will kill him with his own sword." The Prophet (peace be upon him) advanced and met him in the room, caught him strongly by his garment and scabbard, and asked, "What has brought you here, son of al-Khattab? For by Allah, I cannot see you desisting until Allah sends down some calamity upon you." `Umar replied, "O Messenger of Allah, I have come to believe in Allah and His Messenger and that which he has brought from Allah." The Prophet (peace be upon him) exclaimed aloud, "*Allahu Akbar*" in such a way that everyone in the house knew that `Umar had embraced Islam. The Companions left after feeling more self-confident with the conversion of both `Umar and Hamzah to Islam as they knew that they would protect the Prophet (peace be upon him), and obtain their rights from their enemies.[1]

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 342-346.



13. Negotiations between the Prophet (Peace Be upon Him) and the Chiefs of Quraysh

Islam kept on spreading in Makkah among both the men and women of the tribes of Quraysh, who continued to imprison and seduce as many of the Muslims as they could. The eminent men from every clan of Quraysh gathered together after sunset behind the Ka`bah. They decided to send for Muhammad to negotiate and argue with him so that they would not be held to blame on his account in the future.

They dispatched a messenger to him, who said to him, "The nobles of your people have assembled to negotiate with you, so you should come to meet them." The Prophet (peace be upon him) came quickly as he was keen for their conversion to Islam. When he (peace be upon him) sat down with them, they told him that they were sent to talk with him, "For by Allah none of the Arabs had ever insulted his people as you have done. You have reviled their gods, rendered their religion false, made fools of their reasonable men, and disunited their community. There remains no shameful matter between you and us that you have not committed. If it is wealth that you want, we will put together a fortune for you from our properties

till you become the richest man among us; if it is honor, we will make you our chief; if it is kingship, we will make you our king; if it is a jinn, which has taken possession of you, then we will spend our money to find the medicine to cure you." The Prophet (peace be upon him) replied,

> *"Nothing of what you have said is true. What I have brought is not to seek your property, nor honor among you, nor being your king, but Allah has sent me as a Messenger, revealed a Book to me, commanded me to bear glad tidings to you and to warn you. I have informed you about the messages of my Lord, and have given you good advice. If you accept that which I have brought you, then you will have a portion in this world and the Hereafter; and if you reject it, I can only be patient until Allah judges between me and you."*

"Well, Muhammad," they said, "if you do not accept any of our offers, you know that there are no other people, who have a shortage of land and water, and live a tougher life than we do. So ask your Lord, Who has sent you, to remove these mountains, which enclose us, and to flatten out our country for us, and to make rivers flow in it like those of Syria and Iraq, and to resurrect our ancestors, and let there be among those that are resurrected Qusayy ibn Kilab, for he was a true Shaykh, so that we may ask them whether what you say is true or false. If they say that you speak the truth, and you do what we have asked you,

we will believe you, and we will know your status with Allah, and that He has actually sent you as a Messenger as you say."

The Messenger of Allah (peace be upon him) replied, *"I have not been sent to you with such things. I have only brought you what Allah has sent me with, and I have proclaimed it. So if you accept it, then you will have a portion in this world and the Hereafter; and if you reject it, I can only be patient until Allah the Almighty judges between me and you."*

They said, "If you will not do these things for us, then ask favors for yourself. Ask your Lord to send an angel with you to confirm what you say and to refute us. Ask Him to make gardens, palaces and treasures of gold and silver for you."

"I will not do that," said the Messenger of Allah, *"I am not the one to ask my Lord for such things, for I am not sent to do so."*

They said, "Then cause the heaven to fall upon us in pieces, as you have assumed that your Lord can do so if He so wills. For we will not believe in you unless you do what we ask you." The Prophet (peace be upon him) said, *"This is up to Allah; if He wants to do so , He will do it."* They said, "O Muhammad, does not your Lord know that we would sit with you, and ask you these questions, so that He might come to you and teach you how to argue with us, and inform you of what He would do to us, if we refuse to accept your message? We know that you are

taught by a man in al-Yamamah, called ar-Rahman, and by Allah we will never believe in ar-Rahman. By Ailah, we will not leave you in peace nor desist from our present treatment of you until either we or you perish." One of them added, "We worship the angels as they are the daughters of Allah." Another one said, "We will not believe in you until you bring Allah and the angels before (us) face to face."

When they said this, the Prophet (peace be upon him) got up and left them. `Abdullah ibn Abu Umayyah ibn al-Mughirah, the son of his paternal aunt, went with him and said, "O Muhammad, your people have made you certain propositions, which you have refused. Then they asked about certain things to know if your status with Allah is as you say, so that they might believe in you and follow you, and you did nothing. By Allah, I will never believe in you until you get a ladder reaching to the heavens, and mount it until you reach it, while I am looking at you. Then you come down with four angels to testify that you are what you claim to be, and by Allah, even if you have done that I do not think I should believe you." Then he went away, and the Prophet (peace be upon him) was sad and depressed so he went to his family, since his hope that they would have accepted his teachings was in vain, and because they had distanced themselves from him.[1]

1. *Ibid.*, pp. 294-298.

14. Abu Jahl and his Contemptible Actions

After the Messenger of Allah (peace be upon him) had left the Quraysh leaders, Abu Jahl made himself busy making the usual charges against him and said, "O people of Quraysh! For sure Muhammad has said much to render our religion defective, betray our ancestors and portray our wise men as foolish. I swear by Allah that I will wait for him tomorrow with a stone, which I can hardly carry. When he prostrates himself in prayer I will crack his head with it. Betray me or defend me, and let Banu `Abd Manaf do whatever they please after that." They said that they would never betray him on any account, and that he could continue to pursue his aims.

In the morning, Abu Jahl took a stone and sat waiting for the Prophet of Allah (peace be upon him). The Prophet (peace be upon him) came as usual and rose to offer prayers while the Quraysh were sitting in their assembly, waiting to see what Abu Jahl was going to do. When the Prophet (peace be upon him) prostrated himself, Abu Jahl carried the stone and approached him, until he got close to him and then he turned back, pale with terror. His hand was shivering upon the stone, that he threw it from his hand. When the Quraysh asked him what had happened,

he replied, "I rose to do what I told you yesterday. When I got close to him a camel stallion got in between us. By Allah, I have never seen anything like the head, neck, and teeth of that stallion, and it was about to devour me."

When they mentioned this to the Messenger of Allah (peace be upon him) he said,

> *"That was Jibril (peace be upon him). Had he (Abu Jahl) come closer he (Jibril) would have destroyed him."*

It was the vile Abu Jahl, who incited the people of Makkah against the Muslims. Whenever he heard of a new convert to Islam, he plotted against him. If the new convert was a man of noble position and strong relatives to defend him, he reproached him and scoffed at him, saying, "You have abandoned the religion of your fathers, who were better than you. We will declare you a fool and falsify your opinion, and destroy your reputation." If he was a merchant, Abu Jahl would say, "By Allah! We will recede your commerce and make you bankrupt." If he were a weak person, he would beat him and stir people up against him.[1]

1. *Ibid.*, p. 320.

15. The Polytheists' Animosity towards the Oppressed Muslims

The Quraysh displayed their animosity to all those who embraced Islam. Every clan attacked its Muslims, and they went on imprisoning and torturing them by battery, hunger and thirst, and exposing them to the burning heat of Makkah, so as to draw them away from their religion. Some gave up their religion under pressure of persecution, and others held out against them.

Bilal, who was later freed by Abu Bakr, at that time belonged to Umayyah ibn Khalaf (his master was from Banu Jumah). He had been born a slave among them. He was a faithful Muslim and pure of heart. Umayyah ibn Khalaf used to lay him on his back in the open valley at the hottest time of day and put a great rock on his chest. Then he would say to him, "By Allah, you will remain like this until you die or disbelieve in Muhammad." Bilal used to endure this hardship, and say, "One, One![1]"

One day Abu Bakr (may Allah be pleased with him) passed by while they were tormenting Bilal. He said to Umayyah, "Have you no fear of Allah? How can you treat this poor man like this? For how long will you do this?" He replied, "You are the one, who spoiled him, so save

1. He refers to Allah as the Only God.

him from this agony." Abu Bakr said, "I have got a black slave, tougher and stronger than he is, who is a pagan like you. I will exchange him for Bilal." The deal was carried out, and Abu Bakr took Bilal and emancipated him.[1]

Bilal was the seventh slave to be freed by Abu Bakr before his emigration to Madinah. The other six Muslim slaves were: `Amir ibn Fuhayrah, Umm `Ubays and Zinnirah. He also freed An-Nahdiyyah and her daughter, who were mistreated by their mistress, a woman of Banu `Abd ad-Dar. He passed by them when she had sent them with some flour of hers, and she was saying, "By Allah, I will never release you." Abu Bakr (may Allah be pleased with him) said, "Expiate your oath." She said, "What! Expiate my oath! It is you, who have spoiled them, so you should emancipate them." They agreed upon the price, and he (Abu Bakr) said, "I have taken them and they are free." He addressed an-Nahdiyyah and her daughter saying, "Give her flour back to her."

He passed by a female slave of Banu Mu'ammal, who was also a Muslim. `Umar ibn al-Khattab, who was then still a polytheist, was torturing her to make her give up Islam. He beat her until he was bored and said, "It is only out of boredom that I have ceased beating you." She said, "May Allah treat you the same." Abu Bakr bought her and set her free.

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, p. 318.

Banu Makhzum used to take `Ammar ibn Yasir out along with his father and mother, who had all embraced Islam, in the heat of the day and make them lie on the burning sand of Makkah. The Prophet (peace be upon him) passed by them and said, *"O family of Yasir! Be patient. Your meeting-place will be in Paradise."* They killed his mother for her refusal to give up Islam.[1]

Mujahid was reported as having said, "The first people, who declared their conversion to Islam (after the Prophet) were: Abu Bakr, Bilal, Khabbab, Suhayb and `Ammar. Allah protected the Messenger of Allah (peace be upon him) and Abu Bakr, against persecution by their families. However, the others were severely afflicted and burnt in the burning heat of the sun."[2]

16. The Migration to Abyssinia

Umm Salamah reported, "When we reached Abyssinia the Negus offered us safety and refuge from our enemies. We safely practiced our religion, and worshiped Allah, without harm or insult. When the Quraysh came to know this, they conspired to send two staunch men to the Negus and to give him luxurious presents from Makkah. Leatherwork was especially attractive to the Negus, so they collected many skins. Moreover, they gave presents

1. *Ibid.*, pp. 317-320.
2. *Subul Al-Huda wa Ar-Rashad*, vol. 2, p. 481.

to all his courtiers. They did not speak to the Negus before giving a present to all his personal staff. The Quraysh sent `Abdullah ibn Abu Rabi`ah and `Amr ibn al-`As, commanding them to give each member of the court his gift before speaking to the Negus about the migrants. After the Negus had accepted their presents, they said to him, 'O king! Some foolish persons from our people have taken asylum in your kingdom. They have abandoned the religion of their people and have not accepted yours, but have brought an innovated religion, which neither we nor you know anything about. The nobles of their people, who are their fathers, their uncles and their kinsmen, have sent us to you to seek their return, for their own people have the sharpest insight and know best about their faults.'

The king's courtiers said that the men had spoken the truth, and that their own people were the best to know the truth of the migrants. They advised him to return them to their own people. The Negus became angry and said, 'No, By Allah I will not relinquish them. No people, who have sought my protection, dwelled in my country, and chosen me above all others, shall be betrayed, until I call them and ask them concerning what these men have said about them. If they are as the men have said, I will deliver them that they may be restored to their own people; but if what the men have said is wrong, I will defend them and they will receive suitable hospitality so long as they seek my protection.'

Then the Negus summoned the Companions of the Prophet (peace be upon him). After they entered his court, he called his bishops, who came with their sacred books, which they displayed around him. When they all assembled, the Negus spoke to the migrants and said, "What is this religion for which you have abandoned your people, though you have not entered my religion." Ja`far ibn Abi Talib answered him saying, 'O king! We were a people steeped in ignorance, worshiping idols, eating unsacrificed carrion, committing abominations, severing blood ties, neglecting our duties of hospitality and neighborliness, and the strong would devour the weak. That was our life until Allah sent us a Messenger from among us, whose lineage, truthfulness, and honesty we knew. He called us to the Oneness of Allah and to worship Him and renounce what we and our fathers had worshiped of stones and idols. He commanded us to speak truthfully, to be faithful to our trusts, to respect the ties of kinship and the rights of our neighbors as well as kith and kin, and to refrain from crimes and from bloodshed. He prohibited us from committing abominations, telling lies, and devouring the property of orphans. He commanded us to perform prayers, to render alms, and to observe fasting. We have believed in him, have accepted his teachings, and have followed him. For this reason, our people turned against us, and persecuted us in order to make us forsake our religion and revert from the worship of Allah to the worship of idols. When they tortured us, made our lives

impossible and we could find no safety among them, we came to your country, and hope you will protect us from oppression while we stay with you, O king!'

The Negus asked if they had any of Allah's revelation with them. When Ja`far said that he had, the Negus said, 'Recite it to me,' so he recited the opening verses of *Surat* Maryam. Thereupon, by Allah, when they heard Ja`far reciting, the Negus, along with the bishops, wept to the extent that the king's tears wet his beard. Here, the Negus exclaimed, 'This has truly come from the same source as that which `Isa brought.' Turning to the two envoys of the Quraysh, he said, 'Go! By Allah, I will not give you back these refugees and they shall not be betrayed.'

The next day, `Amr went to the Negus and said, 'O king, they speak slightingly about `Isa ibn Maryam. Send for them, and ask them what they say of him.' Umm Salamah added, 'So, he sent for the Companions to come to him again and to tell him what they said of `Isa, whereupon they were troubled, for nothing of that kind had ever befallen them. The migrants gathered together asking each other what they should say about `Isa when they were to be asked. They decided that they would say what Allah said and what the Prophet (peace be upon him) brought. So when they entered into the royal presence and the Negus said to them, 'What do you say of `Isa ibn Mariyam?' Ja`far answered, 'We say about him that which our Prophet (peace be upon him) has brought to us, that he

is the servant of Allah, His Messenger, His Spirit, and His Word, which He breathed into Maryam the Virgin.' The Negus took a stick from the ground and said, 'By Allah, `Isa ibn Maryam, does not exceed what you have said by the length of this stick.' And when his bishops around him snorted he added addressing them, 'Even though you gnaw, by Allah!' Then he turned to Ja`far and his companions and said, 'Go, for you are safe in my country. Whoever insults you will be punished for sure. Not even for a mountain of gold would I allow any man of you to be hurt.' He then ordered, 'Return to these two men their gifts, for I have nothing to do with them.' So they left his presence feeling downcast, taking away their rejected presents, while we lived unscathed in the vicinity of the best neighbor."[1]

17. The Boycott

Ibn Is-haq said, "A series of events disconcerted the Quraysh: the peaceful settlement of the Prophet's (peace be upon him) Companions in Abyssinia under the protection of the Negus, the conversion of `Umar and Hamzah to Islam, and the spread of Islam among the tribes. They held a meeting and decided to write a document of boycott on Banu Hashim and Banu al-Muttalib. The articles of the boycott were: not to marry

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 334-338.

their women nor give them their women to marry; neither buy from them nor sell to them. Then they made a serious vow on these points and placed the document in the middle of the Ka`bah as a reminder of their commitment. The writer of the document was Mansur ibn `Ikrimah.

When the Quraysh did that, the two clans of Banu Hashim and Banu al-Muttalib held a meeting with Abu Talib to join him in that quarter of the hollow of Makkah where he and most of his clan lived. Abu Lahab `Abd al-`Uzza split from Banu Hashim to support the Quraysh. Nevertheless, the Prophet went on calling people to the path of Allah both secretly and publicly, by day and by night, without fear of the aggressors."[1]

After three years of the beginning of the Boycott, some people from Banu `Abd Manaf, Banu Qusayy and others blamed each other for being estranged from their relatives. So they decided to repeal the boycott against them. Allah (Glorified and Exalted be He) made a termite eat the document and so only their polytheism, injustice and oppression remained. Almighty Allah revealed this to His Messenger, so the Prophet (peace be upon him) went to his uncle Abu Talib telling him the news. His uncle answered him, "By the stars, you have never lied to me." So he went out, accompanied by a group from Banu Hashim. When the people of Quraysh saw them coming in a group they denied that this had happened and then thought that they

1. *Ibid.*, p. 350.

had come out because of the severity of the trial and to give over the Messenger of Allah (peace be upon him). However, Abu Talib addressed them saying, "Some matters have occurred between you which we did not mention to you. You may come with your document so that we may make a reconciliation between you and us." He only said this lest they view the document before bringing it. They came proudly with their document and without the slightest doubt that the Messenger of Allah (peace be upon him) would be given over to them. They put the document between them and said, "Now either you accept or revert to a matter that will unite your people and strengthen ties between you and us that one person has severed. It is you who gave him the chance to threaten our security."

Abu Talib said, "I have come to submit to you a matter bringing justice between you and me. The matter is regarding the document in your hands. My nephew told me and he has never lied to me, that Allah has sent an insect which obliterated what is therein with the exception of your words of oppression. If it is as he said, then we warn you for we will never forsake him until the last man among us dies. If it is otherwise, we will deliver him to you and by then you are free either to kill him or spare his blood." They said, "We accept your words." The document was opened and they found that it was as the Messenger of Allah (peace be upon him) said. When the people of Quraysh found that it was as Abu Talib said, they stated, "By Allah, this is only some magic of your

companion (referring to the Prophet)." So they remained in their state of disbelief and continued to besiege the Messenger of Allah, his Companions and his clan. Thus, the people of Banu `Abd al-Muttalib said, "The most suitable people to be described as liars and sorcerers are other than us. We know that what you have of estrangement is more closer to sorcery. So, Allah has obliterated His Names from it and left your oppression. Are we the magicians or you?" On hearing these words, some of the polytheists of Quraysh regretted and felt remorse for their action.

It was reported that Abu al-`As ibn Hisham ibn Qusayy, Hisham ibn `Amr, Zuhayr ibn Umayyah, Zam`ah ibn al-Aswad ibn `Abd al-Muttalib regretted their support of this evil boycott so they declared themselves free of what had been written in that document. Abu Jahl said, "This is a decision taken overnight, which you have been discussing elsewhere."[1]

18. The Night Journey

Islam prevailed in Makkah among the Quraysh and all the surrounding tribes, when the Messenger of Allah (peace be upon him) was made to set forth by night from the Inviolable Mosque to al-Aqsa Mosque in Jerusalem.

1. `Urwah ibn az-Zubayr, *Maghazi Rasul Allah Salla Allahu `Alayhi wasallam*, verified by Mustafa al-A`zhami, pp. 115-116.

Ibn Is-haq said that he was told on the authority of al-Hasan that the Prophet (peace be upon him) said,

> *"While I was sleeping in al-Hijr, Jibril came and spurred me with his foot. I sat up and saw nothing, so I slept again. He came a second time and spurred me with his foot. I sat up and saw nothing, so I slept again. He came to me the third time and spurred me with his foot. I sat up, and he took hold of my arm, so I stood beside him. Then he took me out to the door of the Mosque. There stood a white beast, which was half mule, half donkey, having two wings at its thighs to propel its feet. Each time it put down its forefoot, it traveled the distance of its sight. Jibril placed me onto this wondrous creature and then he went out with me keeping close to me."*

Al-Hasan continued, "The Prophet (peace be upon him) and Jibril (peace be upon him) continued on their way until they arrived at al-Aqsa Mosque. There he found Ibrahim, Musa, and `Isa among a company of the Prophets (peace be upon them all). The Prophet (peace be upon him) was their Imam in prayers. Then he (peace be upon him) was brought two vessels, one of *khamr* (wine) and the other of milk. The Prophet (peace be upon him) selected the milk and drank from it, leaving the *khamr*. Jibril said, ' O Muhammad! You have been rightly guided to (the innate) nature and so will your nation.' The Prophet (peace be upon him) returned to Makkah. In the morning,

he told the Quraysh about what had happened. Most of them said, 'By Allah, this is clear nonsense!' A caravan takes a month to go to Syria and another to return, did Muhammad go and return in one night?' Some people went to Abu Bakr and asked him, 'What do you think of your friend, Abu Bakr? He alleges that he went to al-Aqsa Mosque last night, offered prayer in it, and returned to Makkah.' He answered saying that they were lying about the Prophet (peace be upon him), but they asserted the truth of what they had said and stated that he was at that time in the Mosque telling the people about it. Abu Bakr said, 'By Allah, if he says so then it is true. And what is amazing about that? By Allah, he tells me that a revelation from Allah comes down to him from the heavens to the earth in an hour of a day or night and I do believe him, and that is more uncommon than that at which you wonder!' He then went to the Prophet (peace be upon him) and discovered that these reports were true. Abu Bakr said, 'O Prophet of Allah, have you told the people that you went to al-Aqsa Mosque last night?' The Prophet (peace be upon him) answered in the affirmative, so Abu Bakr said, 'O Prophet of Allah, describe it to me, for I have been there.' (Al-Hasan said that) the Prophet (peace be upon him) said, *'It (al-Aqsa Mosque) has been elevated to me so as to be able to see it.'* He (peace be upon him) kept on describing it, while Abu Bakr said, 'You said the truth. I verify that you are the Messenger of Allah' until he had finished the description. Then the Prophet (peace be upon

him) said, *'And you, Abu Bakr, are as-Siddiq (the verifier of truth).'* Since then he was called 'as-Siddiq."[1]

Anas ibn Malik reported that Malik ibn Sa`sa`ah said that Allah's Messenger (peace be upon him) described his Night Journey to them saying, *"While I was lying in al-Hatim or al-Hijr, suddenly someone came to me and cut my body open from here to here."* I asked al-Jarud, who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, *"He then took out my heart. Then a gold basin of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal, which was smaller than a mule and larger than a donkey was brought to me."* (On this al-Jarud asked, "Was it the Buraq, O Abu Hamzah?" I (i.e. Anas) replied in the affirmative).

The Prophet said,

> *"I was carried on it, and Jibril set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has Muhammad received the revelation?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I*

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 397-398.

saw Adam there. Jibril said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibril ascended with me till we reached the second heaven. Jibril asked for the gate to be opened. It was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened. When I went (over the second heaven,) there I saw Yahya (John) and `Isa, who were cousins. Jibril said (to me), 'These are Yahya and 'Isa; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went (over the third heaven) there I saw Yusuf (Joseph). Jibril said (to me), 'This is Yusuf; pay him your greetings.' So I greeted him and he returned the greetings to me and

said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went (over the fourth heaven,) there I saw Idris. Jibril said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked. 'Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. Then it was said, 'he is welcome, what an excellent visit his is!' So when I went (over the fifth heaven,) there I saw Harun (Aaron). Jibril said, (to me), 'This is Harun; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is

accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Musa (Moses). Jibril said (to me),' This is Musa, pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (Musa) he wept. He was asked, 'What makes you weep?' He replied, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Jibril ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked,' Who is accompanying you?' Jibril replied, 'Muhammad.' It was asked, 'Has he received the revelation?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrahim (Abraham). Jibril said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (the Lote Tree of the utmost boundary). Behold! Its fruits were like the jars of Hajr (a place near Madinah) and its

leaves were as big as the ears of elephants. Jibril said, 'This is the Lote Tree of the utmost boundary. Behold!' There ran four rivers, two were hidden and two were visible, and I asked, 'What are these two kinds of rivers, O Jibril?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then al-Bayt-ul-Ma'mur (the Sacred House) was shown to me... Then the prayers were enjoined upon me.'"[1]

19. The Prophet's (Peace Be upon Him) Expedition to Thaqif and his Meeting with the *Ansar*

Ibn Is-haq said, "As a result of the increasing enmity of the Quraysh after his uncle's death, the Prophet (peace be upon him) went to at-Ta'if seeking support from the tribe of Thaqif to defend him against his own tribe.

Once the Prophet (peace be upon him) arrived at at-Ta'if he went to certain prominent personalities among the Thaqif, who were then their notables and chiefs, namely three brothers: `Abd Yalil, Mas`ud, and Habib, the sons of `Amr ibn `Umayr. The Prophet (peace be upon him) sat with them and called them to Islam. 'I will tear the cloths

1. Al-Bukhari, *Sahih*, vol. 3, pp. 66-68.

of the Ka`bah if Allah has sent you as a Messenger?' said one of them. 'Did not Allah find anyone other than you to send?' said the second. 'I swear by Allah that I will never have any contact with you. If you are really the Messenger of Allah, then you are too dangerous to reply to your words; and if you are belying Allah, then I feel it is imperative not to speak to you,' said the third.

So the Prophet (peace be upon him) got up and said to them, *'Seeing that you have acted as you have, keep the matter secret.'* He (peace be upon him) did not like that his people should know it, as it would encourage them to go to extremes in hurting him. However, on the contrary they stirred up their louts and slaves to scorn him and ridicule him and he was pursued by a mob. He sought refuge and rested against the shade of the wall of a vineyard of an orchard owned by `Utbah ibn Rabi`ah and his brother Shaybah, who were present at that time watching him. Once he had entered it, the crowd began to disperse as he rested under the shade of a vine.

When the Prophet (peace be upon him) felt himself to be in safety and at peace, he began to pray,

> *'O Allah! To You I complain of my weakness, of my helplessness, and my insignificance before men. O Most Merciful of the merciful, You are the Lord of the helpless and You are my Lord! Into whose hands would You entrust me? Into the hands of a remote person who would scowl at me, or to an enemy to*

whom You have given control over my affairs? If You are not angry with me, I do not care; but Your Clemency is more wide for me. I seek refuge with the Light of Your Countenance, whereby all darkness is illuminated, and of which all affairs are ordered in this world as well as in the Hereafter, from (any possibility) that You should send down Your anger or that I should incur Your wrath. It is for me to return to You until You are well satisfied! There is no means nor might save with You!'

Seeing him in this difficult situation, `Utbah and Shaybah, were moved on the grounds of kinship and compassion, and sent a young Christian slave to him called `Addas, with a tray of grapes. `Addas brought the grapes, and when he put his hand into the platter, the Prophet (peace be upon him) said, *'In the name of Allah,'* then he started eating. `Addas looked at his face and said, 'By Allah, the people in this land do not use these words.' The Prophet (peace be upon him) then asked, *'Then from which country do you come, O `Addas? And what is your religion?'* He replied that he was a Christian and came from Ninevah. *'From the town of the righteous man Yunus ibn Matta?'* said the Prophet (peace be upon him). 'How do you know about Yunus ibn Matta?' asked `Addas. *'He is my brother; he is a Prophet and so am I,'* remarked the Messenger of Allah (peace be upon him). `Addas bent over him kissing his head, hands, and feet.

On his way back from at-Ta'if, the Prophet (peace be upon him) was desperate to obtain any support from the Thaqif. Upon reaching Nakhlah, he rose to offer prayer at midnight, and seven Jinns from Nasibin, who Allah has mentioned (in the Qur'an), passed by. They listened to him. When he ended his prayer they went to their people to warn them, as they had believed and responded to what they had heard.

The Messenger of Allah (peace be upon him) returned to Makkah while his people were more antagonistic against him than ever before, except for some helpless people, who believed in him. Whenever a chance came in the seasons of pilgrimage, the Prophet (peace be upon him) contacted the Arab tribes to invite them to believe in Allah and that he was a Prophet who had been sent by Him. He asked for their protection.

When Allah gave permission for the religion of Islam to become prominent and victorious and to strengthen His Prophet, the Messenger of Allah (peace be upon him) went in the season of the Pilgrimage as usual to introduce himself to the Arab tribes. He met a number of residents of Madinah (who were later known as the *Ansar*). He came to know that they belonged to the tribe of Khazraj and were allies of the Jews. He politely invited them to sit with him and explained Islam to them and recited the Qur'an to them. Allah had paved the way for Islam in that they were living adjacent to the Jews, who were from the

People of the Book and they had knowledge, while the Khazraj were polytheists. Whenever there was any difference between the two parties, the Jews used to say to them, 'A Prophet who will be sent with a message, is about to come. We will follow him, and with him we will kill you as the people of `Ad and Iram were killed.' So, when the Messenger of Allah (peace be upon him) talked to them about Islam and called them to believe in Allah, they said one to another, 'Beware, by Allah, this is the very Prophet with whom the Jews have threatened us; therefore do not let them believe in him before you.' Thereupon they accepted his words and became Muslims, saying, 'There is no tribe that is so divided by hatred and rancor as our people are, and may Allah bring them together through you. So let us go and invite them to this religion of yours; and if Allah unites them in it, no man will be mightier than you.'"[1]

20. The Great Pledge of Al-`Aqabah

Ka`b ibn Malik said, "During the pilgrimage season, we set out to Makkah with our polytheist people to perform the rituals of pilgrimage. We agreed to meet the Prophet (peace be upon him) in the middle of the days of

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 427-428.

Tashriq (three days after the day of sacrifice) at a gully in al-`Aqabah.

We slept that very night among our people in the camps. When a third of the night had elapsed; we crept out to our appointed meeting with the Prophet (peace be upon him) moving as stealthily as sand-grouse, until we were all assembled in the gully nearby al-`Aqabah. We were seventy-three men, and two women. We gathered together waiting for the Messenger of Allah (peace be upon him), who came in the company of his uncle al-`Abbas ibn `Abd al-Muttalib, who was still a polytheist, but he came to corroborate with him, and he was the first to speak:

'O you people of Khazraj,[1] you all know the position that Muhammad holds among us. We have been protecting him against our people with whom we share opposition to what he has brought. He lives in honor and safety among his people. But he has chosen to join you, so if you think you can adhere to your promise to him, and if you can protect him from his enemies, then assume the burden that you have undertaken. However, if you are going to relinquish and betray him after his joining you, it is better to leave him now, for he is safe where he is.'

We replied, 'We have heard the words you speak, O Messenger of Allah, and take our pledge for yourself and for your Lord as you wish.' The Messenger of Allah

1. The Arabs used to call the people of this area 'the Khazraj', whether they were from the Khazraj or the Aws.

(peace be upon him) started speaking. He recited from the Qur'an, called them to worship Allah, and aroused their interest in Islam, and then said, *'I take your pledge that you protect me from whatever you protect your women and children from.'* Al-Bara' ibn Ma`rur took his hand and said, 'Oh yes, by Him, Who has sent you as a Prophet with the Truth, that we will protect you from whatever we protect our women. So, accept the pledge of our allegiance, O Messenger of Allah, for by Allah, we are men of war, possessing arms that have been handed down from father to son.' Then Abu al-Haytham ibn at-Tayyahan interrupted saying, 'O Messenger of Allah, we have treaties concluded with other men (he meant the Jews), and we are going to break them. If, when we have done that and Allah grants you power and victory, should we expect that you then return to your people and leave us?' The Prophet (peace be upon him) smiled and said, *'Your blood will be my blood,*[1] *and my grave and house will be where yours will be. You are from me and I am from you. I will fight whomever you fight and I will make peace with whomever you make peace with.'*

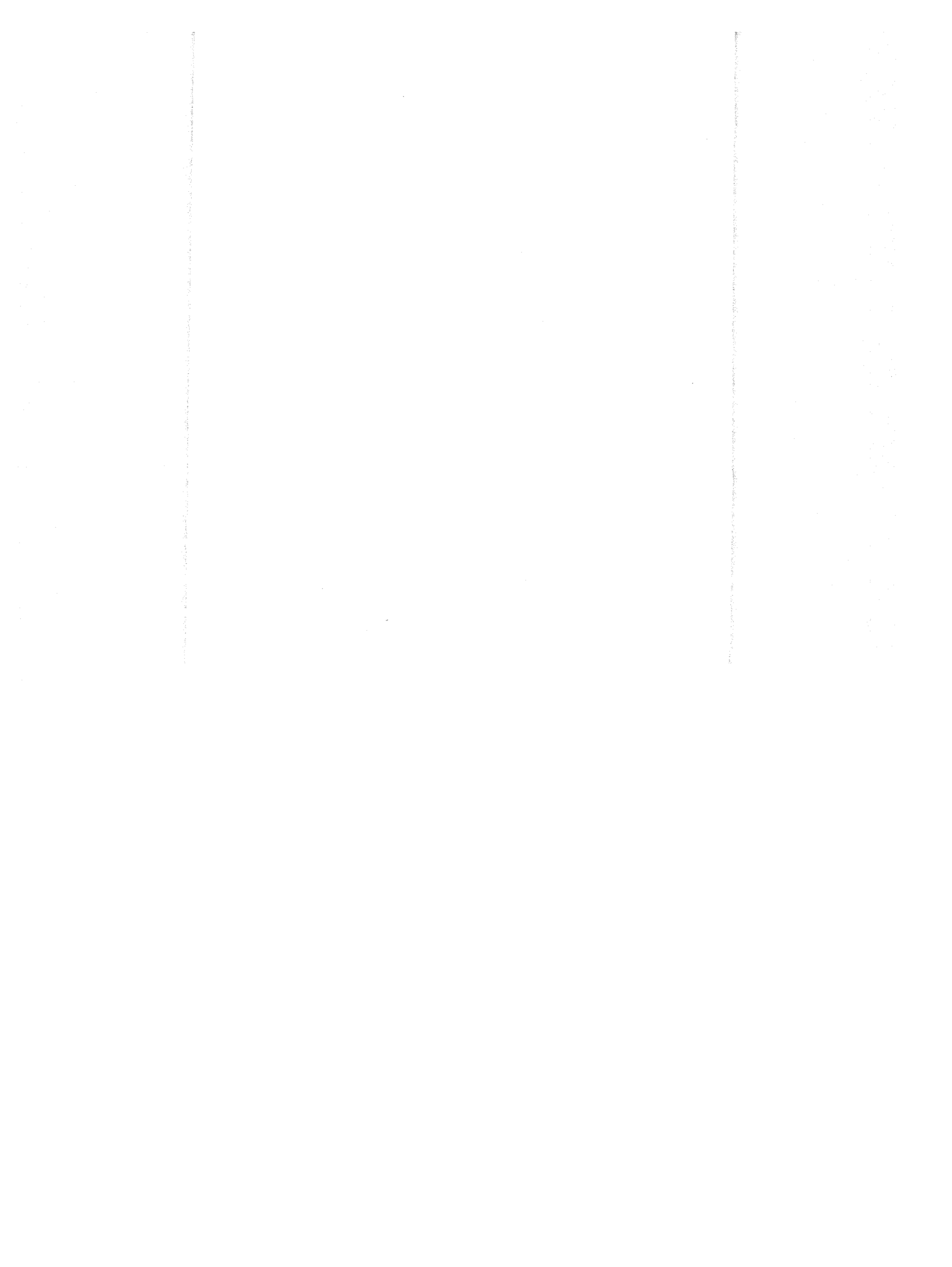
The Messenger of Allah (peace be upon him) also said to them, *'Appoint twelve leaders from among you to take charge of their people's affairs.'* They appointed nine leaders from the Khazraj and three from the Aws.

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1. It means, "The one who seeks your blood is the one who seeks mine, and the one who sheds your blood is the one who sheds mine."

CHAPTER THREE

THE FOUNDATION OF THE MUSLIM COMMUNITY



21. The Prophet's Immigration to Madinah

Ibn Is-haq said, "When the Prophet (peace be upon him) took the decision to depart (from Makkah), he went to Abu Bakr. Both of them left by a small gate at the rear of the house heading for a cave on a mountain below Makkah called Thawr. Abu Bakr ordered his son `Abdullah to lend an ear to the people's sayings so as to report to them by night with the day's news. He also commanded his freed slave, `Amer ibn Fuhayrah, to graze his flock by day and to bring them in by the evening near the cave. Asma', his daughter, used to go to them at night with food.

They spent three days in the cave. The Quraysh were unable to find the Prophet (peace be upon him), and so offered a hundred she-camels as a reward for whoever would seize him. After the three days had passed, when men's interest in the reward had begun to wane, the man whom they (the Prophet and Abu Bakr) had hired, came with their camels. Asma' bint Abu Bakr brought a bag of provisions, but had forgotten to bring a strap. When they were about to leave, Asma' went to tie the bag but because she did not find a strap, she took off her girdle and divided it into two lengths, using one to tie the bag securely to her

father's saddle and keeping the other as a girdle for herself. From that time onward she was named, 'The one with the two girdles.'

Abu Bakr brought two camels and offered the Prophet the better of the two camels to ride, but he refused saying, *"I will not ride a camel that is not mine."* "But it is yours, O Messenger of Allah, I ransom you with my father and mother," said Abu Bakr. The Prophet replied, *"No, but what price did you pay for it?"* Abu Bakr told him, and he said, *"I take it at that price."* Then they left.

Three nights passed without news about the Prophet (peace be upon him) until a man of the jinn came from the southern outskirts of Makkah chanting some verses of Arabic poetry. People followed him to listen to his voice without seeing him, until he appeared from the northern part of Makkah singing (what means):

May Allah, the Lord of the worlds,
give the best of His rewards,
to the two companions, who rested
in the two tents of Umm Ma`bid.
They came with good intent,
and at nightfall they went.
May Muhammad's companion prosper!
May Banu Ka`b be pleased with the place,
of their woman that has the grace,
of keeping the Prophet's trace.

When we heard his words we knew that the Prophet (peace be upon him) was heading for Madinah."

Suraqah ibn Malik was reported to have said, "As the Prophet (peace be upon him) was emigrating from Makkah to Madinah, the Quraysh offered a reward of a hundred camels to anyone who would seize him. While I was sitting in an assembly of my people, one of our men approached and stopped by us saying, 'By Allah, I have just seen three riders passing by. I believe they were Muhammad and his Companions.' I winked to him to keep silent. I spent a short while with them; afterwards I went home, and prepared my horse. I wished to catch Muhammad (peace be upon him) and return him to the Quraysh, so that I might be rewarded with the hundred camels. I rode to chase him, but while my horse was running swiftly, it stumbled and I fell to the ground. The forelegs of my horse delved into the ground and it fell. As its legs were getting out of the ground, a smoke arose like a sandstorm. At that moment I realized that he was protected and would be victorious. I approached them introducing myself, and asked them to wait for me, as I would not harm them. The Messenger of Allah (peace be upon him) told Abu Bakr to ask me what I wanted from them and I answered, 'Write a document as a token between you (Muhammad) and me.' The Prophet (peace be upon him) ordered Abu Bakr to do so."

It was reported that some of the Prophet's Companions said,

"When we knew about the Prophet's departure from Makkah, we were eagerly awaiting his arrival. After the *Fajr* (Dawn) prayers, we used to wait for him beyond our land. By Allah, in the hot season we used to stay there until there was no more shade and then we would return home. On the day of the Prophet's arrival, we sat as usual until there was no more shade and then we entered our houses. Afterwards, the Prophet (peace be upon him) arrived. A Jew was the first person to see him. (As he knew about our habit of waiting for the Prophet (peace be upon him) to arrive,) he yelled out loudly, 'O Banu Qaylah (the *Ansar*), your luck has come!' We went out to meet the Prophet (peace be upon him), who was in the shadow of a palm-tree with Abu Bakr, who was of the same age. Most of us had never seen the Prophet (peace be upon him) before. Crowds surrounded them without distinguishing him (peace be upon him) from Abu Bakr. We knew him only when the shade disappeared and Abu Bakr got up and shielded him with his mantle from the heat of the sun."

`Ali ibn Abu Talib stayed in Makkah for three days and nights until he paid back the deposits and trusts, which the Prophet (peace be upon him) had been entrusted with.

Ibn Is-haq said, "The Prophet (peace be upon him) remained in Quba' from Monday to Thursday to establish the foundation of his mosque. Then Allah destined him to

leave Quba' on Friday. Some men came to the Prophet (peace be upon him) and said, 'Alight here, O Messenger of Allah, for we have enough strength to protect you and abundance.' He replied, *'Let her (his she-camel) move freely, for she is commanded (by Allah).'* They did so, and when it reached the house of Banu Malik ibn an-Najjar, the she-camel stopped and knelt down. The Prophet (peace be upon him) alighted from it and Abu Ayyub Khalid ibn Zayd carried the Prophet's luggage into his own house, wherein the Prophet remained and he lived with Abu Ayyub until his mosque and residency were built."[1]

22. The Building of the Mosque

Ibn Is-haq said, "The Prophet (peace be upon him) ordered that a mosque be built, and he lived with Abu Ayyub until his mosque and residency were completed. The Prophet (peace be upon him) worked with the Muslims in its construction to encourage them to work.

The *Muhajirun* and the *Ansar* toiled hard. While building, they recited verses which mean,

If the Prophet works, while we are not,
This shows that guidance has been lost.
There is no life but that of the next world.
O Allah, have mercy on the Ansar and the Muhajirun.

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 492-496.

The Prophet (peace be upon him) also said,

'There is no life but that of the next world. O Allah, have mercy on the Muhajirun and the Ansar.'"[1]

23. The Call to Prayer

Ibn Is-haq said, "The Prophet (peace be upon him) led a secure life in Madinah after his brothers of the *Muhajirun* had joined him, and the *Ansar* had become united. By that time, Islam had become firmly established. Obligations of prayers, *Zakah*, and fasting were prescribed, legal punishments were instituted, the lawful and the prohibited became clear, and thus Islam was instituted among them.

Since the Prophet's arrival, people used to congregate around him for prayers at their appointed times, without being summoned. In the beginning, the Prophet (peace be upon him) thought of using a trumpet similar to that of the Jews, who used it to call for prayer, but he did not like that idea. He then ordered a gong to be made, so it was made for the purpose of calling the Muslims for prayers.

At that time, `Abdullah ibn Zayd ibn Tha`labah ibn `Abd Rabbuh had a dream about the call to prayer. He went to the Prophet (peace be upon him) saying, "O Messenger of Allah, I had a vision last night. A man

1. *Ibid.*, p. 496.

wearing two green garments came to me carrying a gong in his hand, so I asked him, 'Would you sell me this gong?' When he asked me what I wanted it for, I told him that it was to call people to prayer. Whereupon he said, 'Shall I show you a better way?' I agreed. He told me these words, '*Allah is Most Great. Allah is Most Great. Allah is Most Great. Allah is Most Great. I bear witness that there is no god but Allah. I bear witness that there is no god but Allah. I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah. Come to prayer. Come to prayer. Come to salvation. Come to salvation. Allah is Most Great. Allah is Most Great. There is no god but Allah.*' When the Prophet (peace be upon him) heard this, he said, *'Indeed, this is a true vision, Allah willing. Go with Bilal, tell it to him so that he may use this to call to prayer for his voice resembles dew in purity.'* When Bilal began the call, `Umar heard him in his house and went to the Prophet (peace be upon him) wearing his garment saying, 'O Prophet of Allah, by Allah, I have seen exactly the same vision." The Prophet (peace be upon him) said, *'Praise be to Allah for that.'*"[1]

1. *Ibid.*, p. 509.

24. Brotherhood Established between the *Muhajirun* and the *Ansar*

Ibn Is-haq said, "The Prophet (peace be upon him) established mutual brotherhood between his Companions both of the *Muhajirun* and the *Ansar*. According to what has reached me, he (peace be upon him) said, 'Be brothers for the sake of Allah, pair by pair.' He held the hand of `Ali ibn Abi Talib and said, '*This is my brother*.' So the Messenger of Allah, who is the master of the Messengers and `Ali ibn Abi Talib became brothers.

Abu Bakr and Kharijah ibn Zuhayr; `Umar ibn al-Khattab and `Itban ibn Malik; Abu `Ubaydah ibn `Abdullah ibn al-Jarrah and Sa`d ibn Mu`adh; `Abd ar-Rahman ibn `Awf and Sa`d ibn ar-Rabi` became brothers..."[1]

Anas ibn Malik (may Allah be pleased with him) reported, "When `Abd ar-Rahman ibn `Awf came to Madinah, the Prophet established a bond of brotherhood between him and Sa`d ibn ar-Rabi` al-Ansari. Sa`d was a rich man, so he said to `Abd ar-Rahman, 'You will share with me my property and I will divorce one of my wives so that you may marry her.' `Abd ar-Rahman said (to him),

1. *Ibid.*, p. 505.

'May Allah bless you in your family and property. Show me the market.' So `Abd ar-Rahman did not return from the market till he gained some dried buttermilk (yogurt) and butter (through trading). After a period of time, `Abd ar-Rahman came, scented with yellowish perfume. The Prophet said (to him) 'What is this?' He replied, 'I got married to an *Ansari* woman.' The Prophet asked, *'What did you pay her?'* He replied, 'A gold stone or gold equal to the weight of a date stone.' The Prophet said (to him), *'Give a wedding banquet even if with one sheep.'"*[1]

It was reported on the authority of Musa ibn Damrah ibn Sa`id that his father was reported to have said, "When the Messenger of Allah (peace be upon him) came to Madinah he instituted a pact of brotherhood between the *Muhajirun* and the *Ansar* based on truth and consolation and to inherit from each other after death without being (biologically) relatives. They were ninety persons; forty-five of the *Muhajirun* and forty-five of the *Ansar*. It was said that they were one hundred; fifty from the *Muhajirun* and fifty from the *Ansar*. This pact of brotherhood was made prior to the Battle of Badr."[2]

Anas ibn Malik (may Allah be pleased with him) was reported to have said, "The *Muhajirun* said, 'O Messenger of Allah, we have never seen a people better than those to whom we came to in unity and generosity. They relieved

1. Al-Bukhari, *Sahih*, vol. 5.
2. Ibn Sa`d, *at-Tabaqat al-Kubra*.

us and shared us in the profit to the extent that we feared that they would have the whole reward. The Messenger of Allah (peace be upon him) replied, '*No, as long as you praised them and invoked Allah for them.*'"[1]

1. Imam Ahmad, *Musnad*, vol. 3, p. 195.

CHAPTER FOUR

THE BLESSED STRUGGLE



25. The Great Battle of Badr

Ibn Is-haq said, "The Prophet (peace be upon him) knew that a large caravan of the Quraysh led by Abu Sufyan ibn Harb was coming from Syria. The caravan contained great wealth and many useful commodities, and was guarded by thirty men. Exhorting the Muslims he said, '*Here is the caravan of the Quraysh with their property. Rush out to (waylay) it, perhaps Allah will give it to you as spoils.*' When Abu Sufyan knew that the Prophet (peace be upon him) had summoned his Companions against him and his caravan, he cautiously entrusted Damdam ibn `Amr al-Ghifari to go to Makkah to incite the Quraysh to defend their property. He also wanted to inform them that Muhammad and his Companions were waiting to waylay it. Damdam quickly set off for Makkah.

The people of Quraysh prepared themselves immediately. None of their nobles stayed behind.

Then reports came to the Messenger of Allah (peace be upon him) that the Quraysh had marched forward to defend their caravan. He consulted his people. Then al-Miqdad ibn `Amr came up and said, 'O Messenger of Allah, go as Allah ordains you; we are with you. By Allah, Who has sent you with the Truth, if you were to take us to



reach Bark al-Ghimad[1], we would willfully fight with you until you reach it.' Then he said, *'Advise me, O people.'* He meant the *Ansar* because they were the majority. Sa`d ibn Mu`adh said, 'I suppose that you mean us, O Messenger of Allah.' *'Yes,'* he answered. Sa`d expounded, 'Go where you wish, and we are with you. By Allah, if you were to ask us to plunge into the sea, we would do that most readily and not a man of us would stay behind.'

The Prophet (peace be upon him) was pleased with Sa`d's words. Then he said,

> *'Forward with good heart, for Allah has promised me one of the two parties[2] and by Allah, it is as if I now see the enemies after they were sent to their deaths.'*

Having seen the Quraysh approaching, the Messenger of Allah (peace be upon him) exclaimed,

> *'O Allah, here are the Quraysh coming! They are conceited and haughty, on their horses, challenging You and belying Your Messenger. O Allah, grant me the victory, which You have promised.'*

`Utbah ibn Rabi`ah came out between his brother Shaybah ibn Rabi`ah and his son al-Walid ibn `Utbah,

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1. A place in Yemen.
2. The first party was the Quraysh with its great merchandise and the second party was those strong and numerous ones, who were incited by Abu Jahl.

from the lines of the Quraysh and called for a duel with the Muslims.

The Prophet (peace be upon him) said, '*O `Ubaydah ibn al-Harith, Hamzah, and `Ali, come on.*'

`Ubaydah dueled with `Utbah ibn Rabi`ah while Hamzah fought against Shaybah ibn Rabi`ah and `Ali against al-Walid ibn `Utbah. It was not long before Hamzah killed Shaybah and `Ali killed al-Walid ibn `Utbah. `Ubaydah and `Utbah were seriously wounded as they struck each other. Then Hamzah and `Ali struck `Utbah with their swords and slew him. They carried their friend back to his people.

Then the Prophet (peace be upon him) spoke to the people, encouraging them,

> *'By Allah in Whose Hand is my soul, no man will be killed this day while fighting against the enemy constantly and expecting Allah's reward, going forward and never withdrawing but Allah will admit him to Paradise.'*

`Umayr ibn al-Humam of Banu Salamah was eating some dates which he had in his hand. He exclaimed, 'Is there nothing between me and my entering Paradise, but that these men should slay me?' With that he threw down the dates, seized his sword, and fought against the Quraysh until he was killed as a martyr.

The Prophet (peace be upon him) took a handful of gravel and threw it in the direction of the Quraysh saying,

'May confusion seize these faces!' Then he cast the pebbles at them and ordered his Companions to counter-attack. The enemy was defeated. Allah caused many of their leaders to be killed and many of their nobles to be captured."

Ibn Is-haq reported on the authority of `Abd ar-Rahman ibn `Awf that he said, "Umayyah ibn Khalaf asked me, 'Who is that who is marked by an ostrich feather on his chest?' 'That is Hamzah ibn `Abd al-Muttalib,' I replied. He said, 'He is the one who has caused us great affliction.' It was reported that Umayyah ibn Khalaf used to torture Bilal ibn Rabah in Makkah (to revert him from his religion). When Bilal saw him on the battlefield, he cried out, 'O helpers of Allah, this is the head of polytheism, Umayyah ibn Khalaf. I will not be saved if he is saved.' So they surrounded him and cut him into pieces with their swords.

The first person to meet Abu Jahl was Mu`adh ibn `Amr ibn al-Jamuh. It was reported that he said, 'I heard the people saying, 'Abu al-Hakam cannot be challenged.' I withstood against him but I was not able to slay him. Then, I attacked him and struck him a blow that made his foot and half of his leg fly. Then, `Ikrimah ibn Abu Jahl struck me on my shoulder with a blow that severed my arm at the shoulder. I went on fighting with my good arm, while the other hung limply by its skin at my side. However, when it became too painful for me I stopped, and while putting my foot on my dead hand jerked myself

up, tearing off the useless limb, and continued in pursuit of the enemy. Then, Mu`awwidh ibn `Afra' passed by Abu Jahl, while he was between life and death. He struck him a blow which left him dying. He left him while he still had some life. Then, `Abdullah ibn Mas`ud as he narrated passed by Abu Jahl, 'I found him at the point of death. So, I placed my foot on his neck, then, I said, 'Did Allah disgrace you, O enemy of Allah?' He asked, 'Tell me which way the fortunes of war have swung this day.' 'Allah and His Messenger have won,' I replied. Then, I cut off his head and brought it to the Prophet (peace be upon him) saying, 'Here is the head of the enemy of Allah, Abu Jahl.' He said, *'By Allah other than Whom there is no god, is it he?'* 'Yes, by Allah other than Whom there is no god,' I replied. Then, I threw his head before the Messenger of Allah (peace be upon him), who then praised Allah, the Almighty."

Ibn `Abbas narrated on the authority of `Umar ibn al-Khattab (may Allah be pleased with him) that he said, "When it was the day of Badr, the Messenger of Allah (peace be upon him) looked at the polytheists, who were a thousand in number while his Companions were only three hundred and nineteen. He faced the *Qiblah* [1] and then stretched forth his hands and sought the help of Allah until his robe fell from his shoulders. Therefore, Allah (Glorified and Exalted be He) revealed,

1. The direction towards which Muslims turn their faces in Prayer.

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ. ﴾

(الانفال: ٩)

﴿*(Remember) when you sought help of your Lord and He answered you (saying), 'I will help you with a thousand of the angels each behind the other (following one another) in succession.'*﴾

(Al-Anfal: 9)

Allah (Glorified and Exalted be He) sent down a thousand angels to support the believers in their fight against their enemy. The Prophet (peace be upon him) said,

"Be of good heart, O Abu Bakr. Here is Jibril wearing a yellowish turban leading the reins of his horse between the heavens and the earth."[1]

26. The Battle of Uhud

The Battle of Badr had severely afflicted the polytheists of Quraysh. After those who survived, had returned to Makkah and Abu Sufyan ibn Harb had returned with his caravan, some people of Quraysh marched with a rally of men whose fathers, sons, and

1. As-Salihi, *Subul al-Huda War-Rashad*, vol. 4, pp. 28-100.

brothers had been slain at Badr. Their speech was directed to Abu Sufyan and those who had goods in that caravan, saying, "O men of Quraysh, Muhammad has killed your best men, so assist us with this wealth to fight him, so we may take revenge for those we have lost." They agreed.

The Quraysh assembled to wage a war against the Prophet (peace be upon him) with the support of the tribes of Kinanah and Tihamah along with their women whose existence would prevent the men from fleeing.

When the Prophet (peace be upon him) knew about them, the Muslims camped out, and he said to them,

> *"If you think it is better to stay in Madinah and leave them where they have settled, and if they try to enter Madinah , we will fight them therein."*

Some Muslims said, "O Messenger of Allah, let us go forth to our enemies, otherwise they will think that we are cowards and weak to fight them."

The Messenger of Allah (peace be upon him) set forth with a thousand of his Companions, until they reached a place between Madinah and Uhud, where `Abdullah ibn Ubayy withdrew with a third of the warriors.

The Prophet (peace be upon him) went forth reaching the gorge of Uhud on the high ground of the valley facing towards the mountain.

He arranged his seven hundred soldiers for the battle. He selected fifty skillful archers that formed a squad and



put them under the command of `Abdullah ibn Jubayr. He (peace be upon him) ordered him,

> *"Drive off the cavalry from us with arrows, lest they should attack us from behind (the rear)."*

The Prophet (peace be upon him) allowed Samurah ibn Jundub and Rafi` ibn Khudayj to join in the battle, though they were only fifteen years old. At first he sent them back because of their young and tender age, but he was told that Rafi` was skillful in shooting arrows so he allowed him to join. After giving him permission he was told that Samurah was able to beat Rafi` in wrestling so he let him join the battle too.

The Prophet (peace be upon him) said, *"Who is ready to take this sword with its right?"* Some men set out to take it but he withheld it from them until Abu Dujanah Simak came up to take it, inquiring, "What is its right, O Messenger of Allah?" He answered, *"That you strike the enemy with it till it bends."* He said, "I will have it with its right, O Messenger of Allah."

When the two parties drew closer to each other, Hind bint `Utbah, who was leading the Qurashi women, tapped on tambourines behind the warriors to incite them.

The people were engaged in fighting until the battle grew fierce. Abu Dujanah fought and killed from among the enemy, whoever stood in his way. There was a man among the polytheists, who was busy with finishing off

the wounded Muslims. During the fight Abu Dujanah drew closer to that man. Soon they were engaged in combat, exchanging sword-strokes. The polytheist struck Abu Dujanah, who warded off the blow with his shield. At last, Abu Dujanah struck him and killed him.

When the battle became fierce on the Day of Uhud, the Prophet (peace be upon him) while sitting under the flag of the *Ansar*, sent for `Ali to advance with the flag. He did and declared that he was ready to duel anyone. Abu Sa`d ibn Talhah, who was the bearer of the polytheists' standard, asked `Ali to duel with him. Exchanging two blows, they were engaged amidst the ranks, until `Ali struck him to the ground.

Then Allah sent down His Help to the Muslims and fulfilled His promise. They uprooted their enemy with their swords until they dragged them away from their camp.

Ibn az-Zubayr said, "By Allah, I saw Hind bint `Utbah and her friends folding up their dresses as they ran away. After that we killed the standard bearers, so that none of them would dare take it. Our archers then turned to the camp as the enemy had been thrown out of it. As we were then left exposed, we were attacked from behind by the enemy cavalry. Someone cried out, "Ha, Muhammad has been killed." At this, we returned and the enemy pursued us.

Ibn Is-haq said, "The Muslims were beaten and the polytheists killed many of them. It was a day of trial and testing in which Allah honored several with martyrdom,

until the polytheists reached the Prophet (peace be upon him) onto whom they threw stones so that he fell on his side, and one of his teeth was broken, his face was hurt, and his lip was injured. Then, the Prophet (peace be upon him) fell into a hole.

`Ali ibn Abu Talib took the Prophet's hand and Talhah ibn `Ubaydillah lifted him out, until he stood upright. Malik ibn Sinan sipped and then swallowed the blood from the Prophet's face. The Prophet (peace be upon him) said,

> *"He whose blood is touched by mine will not be touched by the Hell-Fire."*

It was reported that Umm `Imarah took part in the fighting on the day of Uhud. She said, "When the Muslims were defeated I shielded the Messenger of Allah (peace be upon him) taking part in the fighting and defending him with the sword until I was severely wounded." Umm Sa`d said, "I saw her while she was suffering from a deep wound, like a hole in her shoulder. I asked her, 'Who gave you this wound?' She said, 'Ibn Qami'ah, may Allah disgrace him. When the people turned back leaving the Messenger of Allah (peace be upon him), he (Ibn Qami'ah) came saying, 'Guide me to Muhammad; I will not be saved if he is saved.' So, I and Mus`ab ibn `Umayr obstructed his way. He struck me with a violent blow, and I struck him with many but the enemy of Allah had two shields.'"

Ibn Is-haq said, Abu Dujanah shielded the Prophet (peace be upon him) with his body. Arrows were hurled at his back as he leaned over him (peace be upon him), until many struck him.

On that day, one of the eyes of Qatadah ibn an-Nu`man was so badly hurt that it fell upon his cheek. His son `Asim ibn Qatadah told me that the Messenger of Allah (peace be upon him) returned it to its original place with his own hands it became the best and the sharpest of his two eyes.

Ibn Is-haq stated that Anas ibn Malik (may Allah be pleased with him) was reported as having said, "We found that Anas ibn an-Nadr (his uncle) had been struck seventy times. No one recognized him because of that except his sister, who recognized him through his fingers."

Ka`b ibn Malik was the first to recognize the Prophet (peace be upon him) after the defeat. At that time there was a rumor that he had been killed. He said, "I saw his eyes shining from underneath his helmet, so I cried out at the top of my voice, 'Cheer, O Muslims, here is the Messenger of Allah,' but the Prophet (peace be upon him) gestured to me to keep silent."

The Prophet (peace be upon him) was pursued by Ubayy ibn Khalaf, who said, "O Muhammad! Either you or I will be killed." Coming closer to him, the Prophet (peace be upon him) took a lance from al-Harith ibn as-Simmah. As I was told, "As he took the lance, he

shivered violently in such a way that we all scattered in different directions at once. Facing him, the Prophet (peace be upon him) stabbed him in the neck so that he swayed and rolled off his mare over and over.

While the Messenger of Allah (peace be upon him) stayed in the gorge along with a band of his Companions, a cavalry of Quraysh ascended the mountain led by Khalid ibn al-Walid. The Messenger of Allah (peace be upon him) said, *"O Allah, they should not be above us."* So, `Umar ibn al-Khattab accompanied by a group of the *Muhajirun* fought against them until they forced them to descend the mountain."

Ibn Is-haq was reported as having said on the authority of his father that `Amr ibn al-Jamuh was lame, but had four lion-like sons, who attended all the battles with the Prophet (peace be upon him). On the Day of Uhud, they tried to prevent him from going to war, telling him that Allah had excused him. He went to the Prophet (peace be upon him) complaining that his sons wanted to prevent him from joining the battle, "Yet by Allah, I hope to step into Paradise with my lameness," he said. The Prophet (peace be upon him) said, *"Allah has given you the excuse, and fighting is not obligatory on you."* And he (peace be upon him) said to his sons, *"Do not prevent him; maybe Allah will grant him martyrdom."* He went out with the Prophet (peace be upon him) and was martyred at Uhud.

Having decided to depart, Abu Sufyan climbed up the mountain and yelled at the top of his voice, "Good work! Victory in war goes by alternate success; this day for the day (of Badr). Be sublime Hubal (an idol)." The Prophet (peace be upon him) told `Umar to get up and answer him saying, "Allah is Most Sublime and Exalted. We are not equal. Our dead are in Paradise, while yours are in the Hell-Fire." Then, Abu Sufyan summoned `Umar to go to him. When he came Abu Sufyan said, "I beseech you by Allah, O `Umar, have we killed Muhammad?" "By Allah, you have not, he listens to your talk now," he answered. He said, "I know you are more truthful and reliable than Ibn Qami'ah (who said that he had killed Muhammad)."

Ibn Is-haq said, "The Prophet (peace be upon him) went out searching for Hamzah by himself. He found him down the valley with his belly ripped open and without his liver. He was mutilated and his nose and ears had been cut off. The Prophet (peace be upon him) lamentably expressed,

> *'Were it not that Safiyyah would grieve and it might become a sunnah after me, I would have left him (in his place) so that his corpse might fade into the bellies of beasts and the crops of birds.'*

Then he (peace be upon him) ordered that Hamzah be covered in a mantle; then he performed the funeral prayer over him, saying, *'Allah is the Greatest'* seven times. Then he commanded that all the dead be brought one by one beside Hamzah, and he offered prayers over them. The

prayers, which he had performed over Hamzah reached seventy-two prayers.

While inspecting the martyrs of Uhud, the Prophet (peace be upon him) said,

> *'I am a witness over these. Whoever is wounded for the sake of Allah will be resurrected on the Day of Judgment with his wounds bleeding with the color of blood and the smell of musk.'*

The Prophet (peace be upon him) passed by a woman of Banu Dinar, whose husband, brother, and father had been killed at Uhud. When she was told the news of their martyrdom, she asked, 'What about the Messenger of Allah?' When they told her that thanks to Allah he was safe, she requested to see him. When she saw him (peace be upon him), she said, 'Every misfortune is trivial as long as you are unharmed.'

Ibn Hisham was reported as having narrated on the authority of some people of knowledge that the Messenger of Allah (peace be upon him) told `Ali,

> *'The polytheists will not inflict us like this day, until Allah makes us victorious.'"*[1]

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 1, pp. 60-100.

27. The Story of Ar-Raji`

Ibn Is-haq said, "After the battle of Uhud a delegation of the tribes of `Adal and al-Qarah went to the Prophet (peace be upon him) saying that some of them had embraced Islam, so they needed some of his Companions to go with them to instruct them in religion, teach them how to recite the Qur'an, and to teach them the Islamic laws. The Prophet (peace be upon him) sent six of his Companions. He placed Marthad ibn Abi Marthad al-Ghanawi in command.

When they reached ar-Raji`, a watering place of the Hudhayl towards Al-Hijaz, the Muslims were betrayed by those in their company. They called the tribe of Hudhayl to help them against the Muslims. While they were off-guard, they were suddenly attacked by men with swords, so they started to fight against them; but the men said that they did not intend to kill them but only wanted to profit from delivering them to the people of Makkah. They pledged that they would not kill them. As for Marthad, Khalid ibn al-Bakir, and `Asim ibn Thabit, they said, 'By Allah, we will never accept a covenant nor a pact from a polytheist.' `Asim ibn Thabit whose nickname was Abu Sulayman said,

Abu Sulayman who has no partner,
that can rival him as an archer
His origin is so noble,
so he spoils for a struggle.

Thereupon, a fight took place and the three were killed. Zayd ibn ad-Dathinah, Khubayb ibn `Adiyy, and `Abdullah ibn Tariq softened and yielded to their desire to live, so they gave up and were taken in fetters to Makkah to be sold there. In azh-Zhahran, `Abdullah ibn Tariq managed to unbind himself from the rope with which he had been fettered and took hold of his sword. The men went away from him and kept on stoning him until they killed him.

Khubayb ibn `Adyy and Zayd ibn ad-Dathinah were taken to Makkah.

Hujayr ibn Ihab bought Khubayb for `Uqbah ibn al-Harith to kill him in revenge for his father. Safwan ibn Umayyah bought Zayd to kill him in vengeance for his father, Umayyah ibn Khalaf. They took him away from the area of the Inviolable Mosque so as to kill him. Among a number of the Quraysh, who had come to watch the killing, Abu Sufyan ibn Harb emerged to ask Zayd while he was taken to be killed, 'I beseech you by Allah, Zayd, do you not wish that Muhammad were here in your place so that we might cut off his head, and that you were with your family?' Zayd answered, 'By Allah, I do not wish that Muhammad wherever he is now, should be hurt



by a thorn, while I am staying with my family.' 'I have never seen among the people one who loves another so much as do Muhammad's Companions love him,' Abu Sufyan said. Then, Nistas, the freed slave of Safwan, killed him, may Allah have mercy on him!

Afterwards Khubayb was taken to at-Tan`im to be crucified. He demanded that they give him time to offer two *rak`ah*s, and they accepted. After performing them perfectly, he turned to the people and said, 'Had I not been afraid that you would think that I was afraid of death, I would have prolonged my prayer.'

Then he was lifted onto a piece of wood on which they bound him. He said, 'O Allah, we have delivered the message of Your Messenger, so tell him what is being done to us.' Then he said, 'O Allah, count them by number, kill them separately one by one, and leave none.

When as a Muslim I am killed
I do not mind how it is carried out.'

Then they killed him, may Allah have mercy on him."[1]

1. *Ibid.*, vol. 2, pp. 171-177.

28. The Battle of the Trench

The Battle of the Trench occurred in the fifth year after *Hijrah*.

Ibn Is-haq reported that a band of Jews went to Makkah inviting the Quraysh to unite against the Prophet (peace be upon him).

They gathered together to make the necessary preparations for war. Furthermore, the same band of Jews invited the tribe of Ghatafan to join them in the fight, informing them that they would support them and that the Quraysh had already responded to them. They agreed to join them.

The enemy was composed of the Quraysh led by Abu Sufyan ibn Harb, the Ghatafan by `Uyaynah ibn Hisn and Al-Harith ibn `Awf.

When the Prophet (peace be upon him) heard about the conspiracy, he consulted his companions about what they should do. Finally, he (peace be upon him) took the suggestion of Salman al-Farisi to dig a trench around the exposed parts of Madinah. Thus, the Muslims began to dig this trench and he himself (peace be upon him) participated in digging it to encourage the Muslims.

Jabir ibn `Abdullah was reported as having said, "We worked with the Messenger of Allah (peace be upon him)

in digging the trench. I had a small ewe, so I asked my wife to prepare a meal for the Prophet (peace be upon him). I ordered her to grind a measure of barely to make some bread and I slaughtered and roasted the ewe. Then, when it was too dark to continue working, I went to the Prophet as he was leaving the trench and said to him, 'O Messenger of Allah, I have prepared a small ewe for you and I would like it if you came with me to my house.' I wanted him to come alone, but he told a crier to call out: 'Go with the Messenger of Allah (peace be upon him) into the house of Jabir ibn `Abdullah.' I said, 'To Allah we belong and to Him we return.' The Messenger of Allah (peace be upon him) came along with the people. The meal was placed in front of the Prophet (peace be upon him) who blessed it and uttered the Name of Allah over it and began to eat. There were some people sitting with him, and after they had all eaten their fill they rose, making room for others to come and eat. This continued until all the workers at the trench had satisfied their hunger."

Salman al-Farisi was reported as having said, "As I was digging a part of the trench I encountered a rock, which was hard for me to split. The Prophet (peace be upon him) was close to me. On seeing me in difficulty, he (the Prophet) took the pickaxe from my hands and gave the rock a mighty blow at which a flare like lightening flashed. He gave it another blow and again there was another flash. He gave it a third blow and again there was another flash. I said, 'I ransom you with my father and

mother, O Messenger of Allah! What is this that I have seen under the pickaxe while you were striking?' He replied, *'Did you see them, Salman?'* 'Yes,' I replied. Thereupon, he said, *'Through the first, Allah opened to me the Yemen, through the second, Allah opened to me Syria and the West, and through the third, the East.'"*

After the Prophet (peace be upon him) had finished digging the trench, about ten thousand of the Quraysh's troops alighted and pitched their camps at the torrent-catchments of Rumah. The Ghatafan also arrived accompanied with some people from Najd. The Prophet (peace be upon him) and the Muslims advanced with three thousand warriors giving their backs to Sal`. He encamped at the place where the trench was between him and his enemy.

The enemy of Allah, Huyayy ibn Akhtab an-Nadri went out to Ka`b ibn Asad al-Qurazi (a Jewish leader), who had a pledge with the Prophet (peace be upon him).

Huyayy kept on coaxing Ka`b until he cancelled the covenant between him and the Prophet (peace be upon him).

The situation became grave and a feeling of fear prevailed. The enemy surrounded them until grave fears consumed the minds of the believers. Some hypocrites were no longer able to remain double-faced, to the extent that Mu`attib ibn Qushayr said, "Muhammad used to give us hope that we would seize the treasures of Chosroes and Caesar, and now none of us feels secure if he goes to the privy!"

At the Battle of the Trench `Amr ibn `Abd Wudd made a mark to be distinguished in his position. He challenged anyone to a duel. `Ali ibn Abu Talib stood up saying, "Give me permission to challenge him, O Messenger of Allah." The Prophet replied, *"Sit down, he is `Amr* (a sign of warning)." `Amr exclaimed, "Where is your Paradise that you claim that whoever is killed for you will enter it? Should you not choose a man to challenge me." `Ali stood again saying, "I can challenge him, O Messenger of Allah." He (the Prophet) replied, *"Sit down."* Then, `Amr challenged anyone to a duel for the third time saying,

I am husky of calling you
to fight but no challengers dare to.

`Ali stood up saying, "O Messenger of Allah, I can challenge him." The Prophet replied, *"He is `Amr."* `Ali said, "Even if he is `Amr." So, the Prophet (peace be upon him) gave him permission to challenge him. `Ali went to him while saying,

Do not hurry, here is a challenger,
who can get away with murder.

`Amr asked, "Who are you?" "I am `Ali," `Ali replied. He asked again, "Ibn `Abd Manaf?" `Ali replied, "`Ali ibn Abi Talib." `Amr replied, "Not you, O my nephew. Where are your uncles, who are older than you? I do not want to kill you." `Ali said, "As for me, by Allah, I want to kill you." This infuriated `Amr so he alighted, then he

approached `Ali, and had a fierce duel in which `Ali killed him.[1]

When distress intensified on the Muslims, the Prophet (peace be upon him) sent to the leaders of the Ghatafan, `Uyaynah ibn Hisn and Al-Harith ibn `Awf, offering them a third of the fruits of Madinah on condition that they would withdraw with their troops, without fighting the Muslims.

When the Prophet (peace be upon him) decided to carry out the agreement, he sought the advice of Sa`d ibn `Ubadah and Sa`d ibn Mu`adh. They said, "O Messenger of Allah! Is it a matter that you would like to fulfill, or something that Allah has ordered you to do? He answered, *"It is something I am doing for your benefit. By Allah, I would not do it, were it not that I have observed how the Arabs are at one to fight against you and I want to crush their offensive might against you."* Sa`d ibn Mu`adh said, "O Messenger of Allah! In the past we and those people were together in polytheism and idolatry, neither worshiping Allah nor knowing Him. They never craved after eating a single date except as guests or by purchase. Now, after Allah has honored and guided us to Islam and made us mighty and proud of you and our religion, are we to give them our property? By Allah, we will put them to the sword until Allah decides between us." The Prophet (peace be upon him) said, "*As you like.*" Sa`d took the document, erased it, and said, "Let them fight us!"

1. *Ibid.*, vol. 2, pp. 169-173.

The siege against the Muslims continued. No actual fighting took place, but some Qurayshi cavalrymen rushed into the trench and there arose some clashes between them and the Muslim party.

On a Saturday night of Shawwal, 5 AH; Abu Sufyan and the chiefs of the Ghatafan dispatched `Ikrimah ibn Abu Jahl with a band from the two tribes to Banûu Qurayzhah, saying that they should be ready to go to war in the morning and put an end to Muhammad. They replied, "Today is Saturday, a day on which we do nothing. Besides, we will not fight with you against Muhammad unless you give us hostages from your men. We are afraid that if the war goes against your interests, it will become difficult for you to fight, so you will retreat and go back to your country, leaving us with the man in our country and we cannot confront him alone."

But the chief of Quraysh and Ghatafan sent a message to Banu Qurayzhah that they would not give even one man, but if they wanted to go to war, let them do so.

They refused this proposal. So we see that Allah stirred up distrust among them. He, the Almighty, sent bitter storms against them during extremely cold winter nights, which overturned their cooking-pots and vessels.

When the news of their affairs came to the Messenger of Allah (peace be upon him) he called Hudhayfah ibn al-Yaman saying, *"O Hudhayfah, go through the enemy lines and investigate what they are doing. Do not do anything (else)*

until you come back to us," said the Prophet (peace be upon him). Hudhayfah said, "So I went through the enemy lines while the wind and the soldiers of Allah were dealing with them as they did, leaving neither pot, nor fire, nor tent standing in their place."

Then Abu Sufyan said, "O Quraysh, by god, we are no longer in a permanent camp; the horses and camels have perished; Banu Qurayzhah have broken their agreement with us and the news has reached us of what we condemned them for. As you can see there is a blustering wind, which blows everything, leaving neither cooking-vessels, nor fire, nor tents. Let us go, for I am departing!"

Hudhayfah returned to the Prophet (peace be upon him), who was offering prayer while wrapped in a Yemeni cloth belonging to one of his wives. When he saw me, he let me come in between his legs, throwing the edge of the cloth over me; then he bowed and prostrated while I remained there. After he had completed the prayers, I told him the news." After hearing of the Quraysh's departure, the Ghatafan withdrew and returned to their country. In the morning the Prophet (peace be upon him), together with the Muslims, left the trench, laid their arms aside, and headed for Madinah. After finishing the affairs of the trench, the Messenger of Allah (peace be upon him) said, *"The Quraysh will not invade you after this year, but you will invade them."*[1]

1. *Ibid.*, vol. 2, pp. 214-232.

29. The Battle of Banu Qurayzhah

Ibn Is-haq said, "It was noon when Jibril came to the Prophet (peace be upon him) and said to him, 'Allah (Glorified and Exalted be He) commands you, O Muhammad, to go to Banu Qurayzhah. I am going to them to disturb their (forts)."

The Messenger of Allah (peace be upon him) made an announcement that whoever was obedient should not offer the `Asr prayer except at Banu Qurayzhah.

When it became evident to them that the Prophet (peace be upon him) was persistent to fight them, Ka`b ibn Asad cried out, 'O Jews, you can see what has befallen you; I propose to you three alternatives. Take that which you like the best: to follow this man and believe in him, for by Allah, it has become apparent to you that he is a Prophet with a Message sent from Allah.' They answered, 'We will never give up the rules of the Torah.' He said, 'Then if you do not take this proposal, let us kill our wives and children and then go out, men only with their swords to fight Muhammad and his Companions leaving no burdens behind us, until Allah judges between us and Muhammad.'

They said, 'To kill these poor creatures? How can we live after them?' He said, 'Then if you do not take this proposal tonight is the eve of Saturday. Most probably Muhammad and his Companions will feel safe, so why do

we not come down and seize Muhammad and his Companions by surprise.' They said, 'Are we to corrupt our Saturday?'

In the morning Banu Qurayzhah succumbed to the Prophet's judgement and the Aws were aroused saying, 'O Messenger of Allah, they are our allies. We hope that you treat them as you have done with the allies[1] of our brothers from Khazraj.'

When the Aws said these words to the Prophet (peace be upon him), he said, '*Would you be satisfied if one of your own tribe gives the judgement concerning them?*' They agreed, so he suggested Sa`d ibn Mu`adh to be that man.

After Sa`d had been injured by an arrow at the Battle of the Trench, the Prophet (peace be upon him) ordered that he be put in Rufayda's tent so that he could visit him soon.

When Sa`d reached the Prophet (peace be upon him) and the Muslims, the Prophet (peace be upon him) said, '*Go to your Chief.*'

So they went to him and said, 'O Abu `Amr (meaning Sa`d), the Prophet (peace be upon him) has put you in charge of your allies' affair that you may arbitrate concerning them.'

Sa`d said, 'Then my judgement is that their men should be killed, their wealth divided, and their women and children taken as prisoners of war.'

1. Banu Qaynuqa`.

The Prophet (peace be upon him) said to Sa`d, '*You have given the judgement of Allah from the seven heavens above.*'

Afterwards, the Prophet (peace be upon him) divided the property, women, and children of Banu Qurayzhah among the Muslims.

When the affair of Banu Qurayzhah ended, the wound of Sa`d ibn Mu`adh burst open and he was martyred. Thereupon, Jibril came to the Messenger of Allah (peace be upon him) and said, 'O Muhammad, who is this deceased for whom the gates of the heavens were opened and the Throne (of Allah) shook for him.' The Messenger of Allah (peace be upon him) went to Sa`d to find that he died. So, he said, *'By Him in Whose Hands is my soul, the angels rejoiced at (receiving) the spirit of Sa`d and the Throne shook for him.'"*[1]

1. *Ibid.*, vol. 2, pp. 233-251.

CHAPTER FIVE

A NEW STAGE

30. The Treaty of Al-Hudaybiyah, 6 AH

The Prophet (peace be upon him) spent both Ramadan and Shawwal in Madinah. In Dhul-Qa`dah he left for Makkah to perform *`umrah*. He had no intention of being involved in any conflict.

He marched out with the *Muhajirun*, the *Ansar*, and some of the Bedouins. He made *ihram*[1] for *`umrah* in order to show that he did not intend to fight and that his only objective was to visit and venerate the House (the Ka`bah).

When he reached `Usfan[2], the Prophet (peace be upon him) met Bishr ibn Sufyan al-Ka`bi who said, "O Messenger of Allah, the Quraysh know about your coming, and they have pledged that you will never enter Makkah against their will. They have even dispatched Khalid ibn al-Walid with their horsemen."

The Prophet (peace be upon him) said,

> *"What is in the minds of the Quraysh? By Allah, I will keep on struggling for (the mission) which Allah*

1. *Ihram* refers to the state of ritual consecration, physical and spiritual, of the Muslim who is performing *Hajj* or *`umrah*.
2. One hundred kilometers from Makkah.

has sent me with until Allah makes it victorious or I be beheaded."

When the Prophet (peace be upon him) reached Thaniyyat al-Murar[1], his she-camel knelt down. The Prophet (peace be upon him) commented,

"It has been withheld by what restrained the elephant from Makkah[2]. Today I shall accept whatever plan through which the Quraysh ask me to strengthen kindred ties."

Then he told the people to descend. They hesitated at first, for there was no water at the resting place. Thus, the Prophet (peace be upon him) took an arrow from his quiver and gave it to one of his Companions to implant in the middle of a water hole. Thereafter water gushed out until the men and their camels had drunk to their fill. They made camp there.

Then the Quraysh sent `Urwah ibn Mas`ud, who came to the Messenger of Allah (peace be upon him) and sat before him. He then started to hold the Prophet's beard while talking to him. Al-Mughirah ibn Shu`bah, who stood armored by the Prophet (peace be upon him), kept on beating his hand as he held the Prophet's beard saying, "Remove your hand from the face of the Messenger of

1. Twenty-five kilometers from Makkah.
2. It refers to the story of Abrahah when he came to demolish the Ka`bah. This implies that it is Allah Who restrained the Prophet's she-camel and so the Prophet would be keen on peace only.

Allah or you will lose it." `Urwah said, "Who is he, O Muhammad?" The Prophet (peace be upon him) replied, *"He is your nephew, al-Mughirah ibn Shu`bah."*

Then, he returned to the Quraysh saying, "I have been to Chosroes, Caesar, and Negus in their kingdoms, but by Allah I have never seen a king among his people like Muhammad among his Companions. They will never betray him in any case, so make up your mind."

The Prophet (peace be upon him) sent `Uthman to the notables of the Quraysh to inform them that he had not come for war but only as a visitor to the Inviolable House and to glorify its sanctity.

Then the Prophet (peace be upon him) was told that `Uthman had been slain. Thus, he called men to pledge their allegiance. The *Radwan* (Willing) Covenant was carried out under a tree. Some people said that the Prophet (peace be upon him) took their pledge that they would sacrifice their lives, but according to Jabir ibn `Abdullah, he (peace be upon him) took their pledge that they would not flee. Then the Prophet (peace be upon him) came to know that what had been reported about `Uthman was untrue.

The Quraysh then sent Suhayl ibn `Amr to the Prophet (peace be upon him) to make peace with him, on condition that he would leave them that year.

They agreed to stop all fighting for ten years, during which time the people would live in safety. They also

agreed that he, who wished to enter into a covenant and agreement with Muhammad may do so and he, who wished to enter into a covenant and agreement with the Quraysh may do so.[1]

31. The Battle of Khaybar

According to Ibn Is-haq, after the Prophet's return from al-Hudaybiyah, he (peace be upon him) spent Dhul-Hijjah and part of al-Muharram in Madinah. Then in the remainder of al-Muharram he set forth against Khaybar. He gave the standard to `Ali ibn Abu Talib. The Messenger of Allah (peace be upon him) did not raid at night. If he heard the call to prayer he would not advance, till he had performed the prayer. We met the laborers of Khaybar in the morning with their spades and baskets. On seeing the Prophet (peace be upon him) and the army they yelled, "Muhammad with his army," and turned on their heels and escaped. The Prophet (peace be upon him) said, *"Allahu Akbar! Khaybar is destroyed. When we alight in a people's yard, it is a bad morning for those who are warned."*

The Prophet (peace be upon him) took their property as booty and conquered their fortresses one after the other. The Muslims conquered many of their strongholds and controlled some of their possessions, but the two forts of al-Watih and as-Sulalim remained to be taken. The

1. *Ibid.*, pp. 308-322.

Prophet (peace be upon him) besieged them for about ten nights. Marhab, a Jew, emerged from their fort with his weapons and asked who would duel with him. `Ali responded wearing a red jubbah. `Ali struck one blow that tore him in half.

On Marhab's death, his brother Yasir arose to duel. Az-Zubayr went out and killed him. Thereupon, the Prophet (peace be upon him) said, *"I ransom you with my paternal and maternal uncles. Every Prophet has a disciple and az-Zubayr is my disciple."* The Prophet (peace be upon him) sent Abu Bakr with the standard against some of the strongholds of Khaybar. He fought until he became exhausted and returned without victory. Afterwards, he sent `Umar who fought more strongly, but with the same results. The Prophet (peace be upon him) said, "*Tomorrow I will give the banner to a man who loves Allah and his Messenger. Allah will overcome the enemy through his hands, and he never escapes.*" So, all that night the people wondered who would receive the banner and in the morning everyone hoped that he would be that person. Abu Hurayrah reported that `Umar said, "I never loved leadership except on that day."

In the morning, Allah's Messenger asked, *"Where is `Ali?"* He was told that `Ali was suffering from eye trouble. They brought him at the request of the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) asked, *"What is the matter with you?"* He replied,



"I have a problem in my eye to the extent that I cannot see in front of me." The Prophet (peace be upon him) asked him to approach him and then spat in his eye rendering it, by Allah's will, recovered and said, *"Take this standard and proceed with it, until Allah grants you victory."* The Prophet (peace be upon him) invoked Allah for him.

It was reported that `Ali hurried away with it, gasping it as he rushed until he fixed the standard in a pile of stones under the fortress. From the topmost part of the fortress, a Jew looked down at him and asked, "Who are you?" He replied, "I am `Ali ibn Abi Talib." The Jew continued, "You will be granted victory, by what was sent to Musa!"

When `Ali approached the stronghold, the enemies of Allah left it, so he fought them and a Jew struck him a blow that threw his shield from his hand. `Ali took a door as a shield using it in his hand while fighting until Allah, the Most High, granted him victory. Then, he threw down the door from his hand.

It was reported by al-Bayhaqi on the authority of Jabir ibn `Abdullah (may Allah be pleased with them) that `Ali carried that door on the day of Khaybar until the Muslims ascended (the wall of the fortress) upon it and conquered the enemy. It was reported that forty men tried to carry the same door afterwards but they could not.[1]

1. *Ibid.*, pp. 328-344.

32. Dispatching Messengers to Kings

Ibn Hisham said that Abu Bakr al-Hudhali was reported to have said, "I heard that the Prophet (peace be upon him) went out one day after the `*umrah* which he had been refrained from performing on the Day of al-Hudaybiyah, and said, *'O people, Allah has surely sent me as a mercy to the whole (of mankind), so do not disobey me as the disciples of `Isa ibn Maryam (Jesus, son of Mary).'* The Companions asked, 'How did the disciples disobey `Isa, O Messenger of Allah?' He (peace be upon him) answered, *'He invited them to that which I have invited you. Those who were sent on a near mission were pleased, while those who were sent on a far mission were displeased and hesitated. `Isa complained to Allah, so every one of those who had hesitated woke up the next morning speaking the language of the people to whom he was sent.'"*

The Prophet (peace be upon him) sent the following envoys with letters to the following kings, calling them to Islam:

- Dihyah ibn Khalifah al-Kalbi to Caesar, the Roman Emperor;
- `Abdullah ibn Hudhafah as-Suhami to Chosroes, the king of Persia;

- `Amr ibn Umayyah ad-Damri to Negus, the king of Abyssinia;
- Hatib ibn Abu Balta`ah to Muqawqis, the king of Alexandria;
- `Amr ibn al-`As as-Sahmi to Jayfar and `Iyadh, the sons of al-Julandi al-Azdi, the two kings of Oman;
- Salit ibn `Amr, one of the sons of `Amir ibn Lu'ayy, to Thumamah ibn Uthal and Hawdhah ibn `Ali, from Banu Hanifah, the two kings of al-Yamamah;
- Al-`Ala' ibn `Amr al-Hadrami to al-Mundhir ibn Sawa al-`Abdi, the king of Bahrain;
- Shuja` ibn Wahb al-Asadi to al-Harith ibn Abu Shamir al-Ghassani, the king of the Syrian borders.(1)

In his *Tabaqat*, Ibn Sa`d said that the first messenger was dispatched by Allah's Messenger (peace be upon him) to the Negus. He sent him two letters, one of which was an invitation to embrace Islam and contained some verses of the Qur'an. The Negus received the letter of the Messenger of Allah and after reading it he put it on his eyes, got down from his bed and sat on the floor in humility. Then, he declared his conversion to Islam and testified that there is no god but Allah and Muhammad is the Messenger of Allah ... The Messenger of Allah (peace be upon him) sent `Abdullah ibn Hudhafah as-Suhami to Chosroes inviting him to Islam with a letter. When the letter was read to

1. *Ibid.*, pp. 606-607.

him, he took it and tore it to pieces. When the Messenger of Allah (peace be upon him) heard that he said, "*O Lord, tear his kingdom ...*"

The Messenger of Allah (peace be upon him) also sent a letter with Hatib ibn Abi Balta`ah to Muqawqis, the king of Alexandria inviting him to Islam. After reading the letter, he said, "Well," but did not enter Islam. Being informed of that, the Messenger of Allah (peace be upon him) said, "*the malicious sought his kingdom while it will not last ...*"

The Messenger of Allah (peace be upon him) also sent a letter with Dihyah ibn Khalifah al-Kalbi to Caesar inviting him to Islam. He was afraid of his people repelling against him and thus losing his kingdom ...

The Messenger of Allah (peace be upon him) also sent a letter with Shuja` ibn Wahb al-Asadi to al-Harith ibn Abi Shamir al-Ghassani inviting him to Islam ... He read the letter and then threw it away saying, "Who dares to dispossess me of my kingdom?" Being informed of this, the Messenger of Allah (peace be upon him) said, "*May his rule perish.*"(1)

1. Ibn Sa`d, *at-Tabaqat al-Kubra*, vol. 1, pp. 258-261.

33. The Compensatory `*Umrah*

After the conquest of Khaybar, the Prophet (peace be upon him) remained in Madinah from Rabi`ul-Awwal until Shawwal, during which he dispatched expeditions from time to time. In Dhul-Qa`dah, the month in which the Quraysh hindered him from performing `*umrah*, he headed for Makkah to perform the compensatory `*umrah* in place of the one from which he had been barred. He was accompanied by those Muslims, who had been barred along with him. When the people of Makkah came to know about this, they went out to meet them. It was thought among the Quraysh that Muhammad (peace be upon him) and his Companions were destitute and undergoing much hardship.

Ibn `Abbas said, "They aligned at the House of Assembly (*Dar an-Nadwah*) to observe him and his Companions. When the Prophet (peace be upon him) entered the Mosque he put the edge of his cloak over his left shoulder so that his right upper arm became free. Then he said, *'May Allah have mercy on a man, who displays them today (a sign or signs of) his might.'* He started by touching the Corner of the Ka`bah; then he went out jogging and so did his Companions until the House concealed him from the polytheists and then he touched the Southern Corner.

He walked to touch the Black Stone. He trotted the first three rounds and walked the rest."

Ibn Is-haq said, "It was reported by `Abdullah ibn Abi Bakr that when the Prophet (peace be upon him) entered Makkah, he was accompanied by `Abdullah ibn Rawahah, who was holding the nose band of the Prophet's she-camel and saying,

Get the children of the polytheists out of his way
O Allah, I believe in the goodness of his say.

The Prophet (peace be upon him) spent three days in Makkah. Huwaytib ibn `Abd al-`Uzza went to him on the third day with a band of the Quraysh, as the latter had charged him to get the Prophet (peace be upon him) out of Makkah. They said, "Your term has ended, so leave us." The Prophet (peace be upon him) answered, "*Why do you not let me stay to wed among you and prepare a feast for you to attend?*" They said, "We do not need your food so get away." Hence, the Prophet (peace be upon him) departed, leaving Abu Rafi`, his freed slave to take care of Maymunah[1] until he brought her to him (peace be upon him) in Sarif where the wedding took place, and then they continued on their way to Madinah in Dhul-Hijjah.[2]

1. The Prophet (peace be upon him) married Maymunah during this visit when he was in the state of *ihram*. Al-`Abbas ibn `Abd al-Muttalib was the one who married him to her.
2. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 2, pp. 370-373.

34. The Battle of Mu'tah in Jumada al-Ula, 8 AH

Ibn Is-haq said, "The Prophet (peace be upon him) sent a mission to Mu'tah in Syria, with Zayd ibn Harithah as a commander, to be replaced by Ja`far ibn Abu Talib if he was killed, and `Abdullah ibn Rawahah if Ja`far was killed. The army, which was composed of three thousand warriors, was prepared to go. When they were about to leave, the Muslims prayed for them saying, "May Allah accompany you, defend you, and bring you back to us safe and sound!"

`Abdullah ibn Rawahah said,

But I ask Allah for His forgiveness,
and martyrdom accompanied with truthfulness.

Then the army marched forth, while the Prophet (peace be upon him) went alongside with them until he bade farewell and turned back. They continued northward until they reached Ma`an in Syria where they heard that Heraclius was in Ma'ab in the Balqa' with one hundred thousand Romans together with one hundred thousand warriors from among the Arab tribes. When the Muslims knew about this, they spent two nights at Ma`an to think over the matter. They suggested sending a letter to the

Prophet (peace be upon him) to inform him of the enemy's number, expecting that he would send reinforcements, or give further orders. Encouraging the men, `Abdullah ibn Rawahah said, "O people, By Allah what you hate is what you are coming out for, which is seeking martyrdom. In our fight we do not count the number of warriors, or their might, but we fight with a spirit derived from our religion that Allah has honored us with. Hasten to gain either of the two graces, victory or martyrdom." The people were moved and said, "By Allah, Ibn Rawahah is right."

The army advanced as far as the frontiers of Al-Balqa' where the Roman and Arab troops of Heraclius met them in a village named Masharif. As the enemy was approaching, the Muslims turned to Mu'tah, another village, where the two armies were engaged in fighting. The Muslims organized themselves.

The battle took place. Zayd ibn Harithah fought with the Prophet's standard in his hand until he bled to death after being stabbed by the enemy's spears. Then Ja`far took hold of the standard and kept on fighting with it until, when he was in the heart of the battle with no way out, he alighted his roan horse, hamstrung it, and resumed fighting until he was killed saying,

How nice is Paradise

I cannot put it on ice.

It was reported that Ja`far held the standard first in his right hand, but when it was cut off, he seized it with his

left hand which was also cut off. Then he clasped it to his breast with his arms until he was killed. He was thirty-three years of age. Consequently, Allah rewarded him with two wings in Paradise with which he flew wherever he wished. It was said that a Roman warrior struck him, cutting him asunder."

After the death of Ja`far, `Abdullah ibn Rawahah held the standard and stepped forward with it while riding his horse and saying,

O my soul I swear you will fight
On martyrdom, you will keep a firm tight.

He gripped his sword, advanced, and fought until he was killed. Then Thabit ibn Aqram the brother of Banu al-`Ajlan took the standard. He cried out, "O Muslims, come together around a man of you." They said, "You (be this man)." But he refused so they agreed on Khalid ibn al-Walid. As he took the standard, he parried the enemy to avoid an encounter. Then he withdrew and the enemy averted from him until he retreated with the army.

Anas ibn Malik was reported to have said that the Messenger of Allah (peace be upon him) gave a sermon saying, *"Zayd took over the flag and was martyred. Then it was taken by Ja`far who was martyred as well. Then `Abdullah ibn Rawahah took the flag but he too was martyred. Finally the flag was taken by one of Allah's Swords (Khalid ibn al-Walid) without being nominated as a chief (beforehand) and was*

blessed with victory."[1] He (peace be upon him) kept on talking to people while his eyes were full of tears."

Qays ibn Hazim was reported to have said that he heard Khalid ibn al-Walid say, "It was on the day of Mu'tah that nine swords were broken in my hands. A Yamani sheet remained in my hand."

According to Ibn Is-haq, when they were martyred the Prophet (peace be upon him) said, *"They were brought before me in Paradise, as I saw in a vision, on beds of gold. I saw `Abdullah's bed turning down from the beds of his two companions (Zayd and Ja`far). When I asked for the reason, I was told that they moved on (without hesitation) but he wavered before he moved on."*[2]

35. The Conquest of Makkah

Ibn Is-haq was reported as having said, "When the Quraysh and Banu Bakr attacked Khuza`ah killing some of them, they were actually violating their treaty with the Prophet (peace be upon him) through their aggressive attitude towards the Khuza`ah, who were under a treaty bond with them. Under this situation, `Amr ibn Salim al-Khuza`i went to the Prophet (peace be upon him) in Madinah. That was among the causes of the Conquest of

1. Reported by al-Bukhari.
2. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 4, pp. 15-22.

Makkah. `Amr stood by him while he was sitting with the people in the mosque, telling him about the breach of the pledge, and asked for help. He said,

O Allah I turn to Muhammad for aid
According to the treaty we have laid.

The Prophet (peace be upon him) said, *"You will get help, O `Amr ibn Salim!"*

The Prophet (peace be upon him) embarked on his travel, and continued on his way until he alighted at Marr azh-Zhahran[1] with ten thousand Muslims. The Quraysh knew nothing about the Prophet (peace be upon him) and his plans. On those nights, Abu Sufyan ibn Harb and some men of Quraysh moved around seeking news. Al-`Abbas ibn `Abd al-Muttalib was reported to have said, "I heard the voice of Abu Sufyan and Budayl speaking to each other. Abu Sufyan was saying, 'I have never seen such fires and camps before.' 'By Allah, it must be the Khuza`ah coming for war,' answered Budayl ibn Warqa'. Abu Sufyan said, 'The Khuza`ah are too trivial and few to have such fires and camps.' Thus I knew him by his voice. So, I said, 'O Abu Hanzhalah[2].' He in turn knew me by my voice. He said, 'It must be Abu al-Fadl.' I replied, 'Yes.' Then, al-`Abbas told him about the Prophet (peace be upon him) and his army, and showed concern for him and the Quraysh, 'If he reaches you he will cut off your

1. A place near to Makkah.
2. Referring to Abu Sufyan.

head, so mount on the back of this mule and I will take you to him and ask him for your safety.' He sat behind me, while his two companions returned.

When we were alongside `Umar's fire, he saw Abu Sufyan on the back of the mule and cried out, 'Abu Sufyan the enemy of Allah! Thanks to Allah that we can seize you without agreement or covenant.' Then he went out running after us. The mule outstripped `Umar just like a slow beast outrunning a slow man. I got off the mule and hastened to the Prophet (peace be upon him), and `Umar entered after us repeating what he had said about Abu Sufyan and added, 'O Messenger of Allah! Let me behead him.' I said, 'O Messenger of Allah, I have given him my protection.' The Prophet (peace be upon him) told me to take Abu Sufyan with me to my dwelling and return in the morning.

So early in the morning I took him to meet the Prophet (peace be upon him). On seeing him, he said, *'Woe to you Abu Sufyan, is it not time that you know that there is no god but Allah?'* He answered, 'I ransom you with my father and mother. How great is your clemency, generosity, and close relations with your people! By Allah, I thought that if there were another god with Allah, he would not have continued to avail me anything whatsoever.' He (peace be upon him) said, *'Woe to you Abu Sufyan, is it not time that you know that I am the Messenger of Allah?'* He answered, 'I ransom you with my father and mother. How great is your clemency, generosity, and good connections! As for that, I

still have some doubt.' I said to him, 'Come now! Submit and testify that there is no god but Allah and that Muhammad is the Messenger of Allah.' Then he did so. I drew the attention of the Messenger of Allah, to the fact that Abu Sufyan was a man who liked bragging, so I asked him to give him a special privilege. He accepted and said, '*He who enters Abu Sufyan's house is safe, and he who shuts his door is safe, and he who enters the Mosque is safe.*' I told him to hasten to his tribe. When he arrived, he yelled at the top of his voice; 'O Quraysh, Muhammad has come to you with a force that you cannot withstand. He who enters Abu Sufyan's house is safe, and he who shuts his door is safe, and he who enters the Mosque is safe.' Then the people diffused in different directions, to their houses and to the Mosque."

Ibn Is-haq said, "Safwan ibn Umayyah and `Ikrimah ibn Abi Jahl had gathered a force of the Quraysh together with some of their allies and they were determined to fight. When they saw Khalid's troops they came down and attacked them. But they were no match for Khalid and his men, who put them to flight, after killing eighteen of them.

After the people had settled down, the Prophet (peace be upon him) went to circumambulate the Ka`bah, which was surrounded by idols. So, he kept on pointing at them with his staff, saying, '*Truth (Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil*

(falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish'. Whenever he (peace be upon him) pointed to an idol it fell onto its back and whenever he pointed to its back it leaned onto its face, until all had fallen down.

The Prophet (peace be upon him) was standing by the gate of the Ka`bah when he said,

> *"O people of Quraysh, Allah has taken away from you the arrogance of ignorance (pre-Islam) and the veneration of one's forefathers. Man is from Adam and Adam is from dust.'*

Then he recited the Qur'anic verse,

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. ﴾

(الحجرات: ١٣)

> *﴿ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious). ﴾*

(Al-Hujurat: 13)

Then he (peace be upon him) continued, *'O people of Quraysh, what do you think that I will do with you?'* They

answered, 'Good, for you are an honored brother, and the son of an honored brother.' He said, *'Go, for you are free.'*"[1]

36. The Battle of Hunayn

Ibn Is-haq reported that the Prophet (peace be upon him) left with two thousand from the people of Makkah and ten thousand of his Companions, who accompanied him in the Conquest of Makkah.

Jabir ibn `Abdullah said, "Having approached the valley of Hunayn we descended through the spacious and sloping valley of Tihamah. The enemy had preceded us to the valley, lurked in its glens, sidetracks, and straits, and prepared themselves well to fight against us. We were moving downward gradually in the soft morning light, when suddenly their battalions attacked us as one man. The Muslims started to retreat in disorder. The Prophet (peace be upon him) went to the right and said, *'O people! Come here to me. I am the Messenger of Allah! I am Muhammad ibn `Abdullah!'* The camels bumped into each other and the people went off, but a band of the *Muhajirun*, the *Ansar*, and the Prophet's family stayed with him (peace be upon him)."

Al-`Abbas ibn `Abd al-Muttalib said, "I was with the Prophet (peace be upon him) and I seized the rein of his

1. *Ibid.*, vol. 2, pp. 389-417.

white mule. I am a stout man with a sonorous voice. The Prophet (peace be upon him) said to his army, as it was in chaos, *'Where are you (going), O people?'* But none of them seemed to have heard. He asked me to cry out loudly, *'O Ansar, O Companions of as-Samurah*[1]*.'* They replied, 'Here we are at your service'. When any of them tried to reverse his camel, but he could not do it, he would take his armor, cast it on its neck, take his sword and shield, dismount it, and set it free while he followed the voice until he reached the Prophet (peace be upon him). Eventually a hundred warriors gathered around him, proceeded, and fought."

Jabir ibn `Abdullah reported, "`Ali ibn Abu Talib and an *Ansari* attacked the man, who was carrying the banner of the Hawazin on his camel. `Ali came to him from the back and hamstrung his camel so it fell upon its rear end; the *Ansari* jumped upon him and struck him a blow which made his foot fly with half of his shank and he fell from his saddle. The warriors did their best in the fight. By Allah, when those who had withdrawn came back, they found prisoners fettered with the Prophet (peace be upon him)."

The Prophet (peace be upon him) directed Abu Sufyan ibn al-Harith, who was among those who stood firm with him (peace be upon him) that day. Indeed, he had become a good Muslim after embracing Islam. Abu Sufyan was holding on to the posterior of the saddle of the Prophet's

1. The tree under which the *Ansar* pledged allegiance to the Prophet (peace be upon him).

mule. He asked who it was. He said, "It is me, the son of your foster mother, O Messenger of Allah."

Then, the Prophet (peace be upon him) found Umm Sulaym bint Milhan with her husband Abu Talhah. She was banding a girdle as she was pregnant. After the Prophet (peace be upon him) recognized her, she said, "O Messenger of Allah, kill those who fled from you as you kill those who combat you, for they deserve that!" She had a dagger with her so when Abu Talhah asked her why she was carrying it, she said, "I have the dagger in case a polytheist comes close to me and I can rip him up with it."

The Prophet (peace be upon him) dispatched Abu `Amir al-Ash`ari to follow the traces of those in Awtas[1]. On that day, he met ten polytheists. When one of them attacked him, he fought against him while calling him to embrace Islam saying, "O Lord, be witness against him." Then, Abu `Amir killed him. Afterwards, they attacked Abu `Amir one by one; and each time Abu `Amir said the same until he killed nine, but the tenth attacked Abu `Amir. He fought against him while calling him to Islam saying, 'O Lord, be witness against him.' The man said, "O Lord, do not be witness against me." So, Abu `Amir stopped fighting him and he was spared. Then, he embraced Islam.

According to Ibn Is-haq, the Prophet (peace be upon him) said that day, *"If you can catch Bijad - a man of Banu*

1. A valley in Hunayn.

Sa`d ibn Bakr - do not let him run away from you." When the Muslims seized him they took him away with his family and ash-Shayma' bint al-Harith, who was a foster-sister of the Prophet (peace be upon him). They were tough with her on their way. She said to them, "By Allah, I am the sister of your chief." They did not believe her, however they brought her to the Prophet. "O Messenger of Allah, I am your foster-sister," she said. The Prophet gazed at her wonderingly: *"Do you have any proof of that?"* he asked. She said that he had bitten her on the back. The Prophet (peace be upon him) remembered that incident, so he spread out his mantle for her to sit on. He made her choose between living with him in endearment and honor or returning to her people with presents, and she preferred the latter. Banu Sa`d claimed that he also gave her a bondsman of his, and a bondswoman whom she gave to the former in marriage and their progeny continued.[1]

37. The Battle of At-Ta'if and the Captives of Hawazin

After the Battle of Hunayn, the Prophet (peace be upon him) set out for at-Ta'if. He (peace be upon him) besieged at-Ta'if for more than twenty days and it was a bitter fight. Then the wall of at-Ta'if was attacked by a band of the Companions who came close to the wall with the intention

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 4, pp. 83-101.

of burning it, by forming a testudo. Thaqif threw molten hot iron onto them, so they stepped out from under it and were shot at by arrows, which killed some of them. During the Prophet's stay, some slaves, who were under siege in at-Ta'if went to him and embraced Islam and he emancipated them.

The Prophet (peace be upon him) left at-Ta'if with his army and continued until he halted at al-Ji`ranah, where a large number of the Hawazin captives were kept. One of his Companions, on their departure from Thaqif asked the Prophet (peace be upon him) to supplicate against them but he said, *"O Allah, guide Thaqif and bring them (to Islam or to him)."*

A deputation from the Hawazin went to the Prophet (peace be upon him) at al-Ji`ranah, where he retained six thousand women and children, and a countless number of sheep and camels. After embracing Islam they said that they were kith and kin of the Prophet's people and that affliction had befallen them, as was well known, and so they implored him to pity them for Allah's sake. One of the Hawazin said, "O Messenger of Allah, in the holding pens are your paternal and maternal aunts and your foster mothers[1]."

Then, the Messenger of Allah asked them, which were dearer to them, their sons and wives, or their possessions.

1. The nurse or the foster mother of the Prophet (peace be upon him) was from Banu Sa`d ibn Bakr from Hawazin.

When they chose their families, he gave them back to them and then distributed the spoils among the Muslims without giving a share from the spoils to the *Ansar*.

The Prophet (peace be upon him) provided booty to the new converts to Islam, who were celebrities and chiefs, in order to win their hearts and win their people through them.

Ibn Is-haq said, "When the Prophet (peace be upon him) divided this booty among the Quraysh and the Arab tribes, and not the *Ansar*, they took the matter to heart and spoke badly of it. So, the Messenger of Allah (peace be upon him) addressed them saying,

> *"Are you upset, O people of the Ansar, for some little good of this world by which I attracted the hearts of people so that they may become Muslims while I entrusted you to your Islam? Are you not satisfied that people should go away with ewes and camels while you take back with you the Messenger of Allah to your homes? By Him in whose Hand is Muhammad's soul, had it not been for the emigration I would have been one of the Ansar. If people go in one direction and the Ansar go in another, I will surely take the way of the Ansar. May Allah have mercy on the Ansar, their children, and their grandchildren!'*

The people wept until their tears rolled down their beards as they said, 'We are satisfied with the Messenger

of Allah as our lot and share.' Then the Prophet (peace be upon him) left and they dispersed."

The Prophet (peace be upon him) left Al-Ji`ranah to perform *`umrah* in Dhul-Qi`dah. After finishing the *`umrah* he returned to Madinah.[1]

38. The Battle of Tabuk

The Prophet (peace be upon him) spent the months from Dhul-Hijjah to Rajab in Madinah, and then ordered the people to prepare themselves to fight against the Byzantines. He ordered his Companions to prepare to fight at a time of great hardship. The weather was extremely hot and there was a drought. The fruit had ripened and the men wished to sit under the shade of their fruit.

The Prophet (peace be upon him) was actively engaged in making preparations for the fight and commanded the men to hasten while urging the rich to help in providing expenses and mounts in the way of Allah. The wealthy among them provided mounts and so reserved a reward with Allah. `Uthman ibn `Affan spent the largest sum. It was reported that he spent a thousand dinars and equipped the raiding army with a thousand mounts, so the Prophet (peace be upon him) said,

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 4, 125-143.

"O Allah, be pleased with `Uthman, for I am pleased with him."

Some Muslims, who were referred to as the Weepers, went to the Prophet (peace be upon him) and asked him to supply them with mounts for they were impoverished. The Prophet (peace be upon him) said, *"I do not find anything whereon to transport you."* They turned away, with their eyes overflowing with tears, grieved that they did not find the means to take part in the expedition.

The Messenger of Allah (peace be upon him) started out on the journey and he halted at al-Hijr[1], where his men drew water from the well there. The Prophet (peace be upon him) said to them, *"Do not drink any of its water nor use it for ablutions."* In the morning when the men complained to the Prophet (peace be upon him) of having no water, he supplicated Allah for help, and He sent a cloud that poured forth so much rain that they were satisfied and carried all the water they needed.

When the Prophet (peace be upon him) reached Tabuk, the head of Aylah came to him and a reconciliation was made and he paid him tribute.

The Prophet (peace be upon him) spent about ten nights in Tabuk. Then he returned to Madinah. On the way back, there was water flowing from a rock that could be used by only one or two riders. Then he dismounted and put his hand under the rock, and water began to flow into

1. The place wherein the people of Salih (peace be upon him) were perished.

his hand as Allah willed. Then he sprinkled the rock with the water, rubbed it with his hand and supplicated to Allah as He willed. Then water flowed forth as those who heard it said, making a sound like that of thunder. The people drank and met their needs with it. They were thirty thousand.

Ibn Mas`ud was reported to have said, "One night I woke up in the middle of the night while I was travelling with the Messenger of Allah (peace be upon him) in the invasion of Tabuk. I saw a flame of fire in the direction of the warriors, so I marched towards it gazing and suddenly there appeared the Messenger of Allah (peace be upon him), Abu Bakr and `Umar. I found that it was `Abdullah Dhu al-Bijadayn al-Muzni who had died and that his father had come to attend his burial. The Messenger of Allah (peace be upon him) was in the grave while Abu Bakr and `Umar were with him as he said, '*Let your brother closer to me*' When he prepared him to be on his side he said, '*O Lord, I am pleased with him in the evening, so be pleased with him.*'" Ibn Mas`ud added, "I hoped to be the possessor of this grave." He was called Dhu al-Bijadayn because he was willing to embrace Islam but his people used to prevent and persecute him until they left him in a coarse garment and he had nothing else. Then, he escaped from them to the Messenger of Allah (peace be upon him).[1]

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 4, pp. 169-183.

On his way back from Tabuk, some hypocrites plotted against the Prophet (peace be upon him) and conspired to seek his life. They planned to initiate their evil plan when he (peace be upon him) passed along the mountain road. But he was informed of their conspiracy. So he commanded the people, *"You are to go through the bottom of the valley,"* while he went through the mountain road. He ordered `Ammar ibn Yasir to hold the rein of his she-camel and Hudhayfah ibn al-Yamman to go behind the mount driving it.

While the Messenger of Allah (peace be upon him) was marching out on the mountain road he heard the noise of people coming towards him from behind with their faces veiled. So, he ordered Hudhayfah to confront them. Hudhayfah turned and began to strike the faces of their mounts with a crook in his hand. They realized that the Messenger of Allah (peace be upon him) had been informed of their conspiracy so they fled and caught up with their people. When the Prophet (peace be upon him) woke up the next morning, Usayd ibn Hudayr asked him, "O Messenger of Allah, what stopped you yesterday from marching out through the bottom of the valley, which is easier than the mountain road?" The Messenger of Allah (peace be upon him) replied, *"O Abu Yahya, do you know what the hypocrites wanted yesterday and were keen to do? They said, 'We should follow him on that mountain road, and when it is dark we will cut the girth of his mount so he will fall.'"* Usayd said, "O Messenger of Allah, people have

gathered and alighted their mounts. You can command each clan to kill the man belonging to it, who is responsible for this, thus he will be killed by his own clan. And if you like, by the One Who sent you with the Truth, you can inform me of them and you will not wait long until I slay them and bring you with their heads and command the leader of al-Khazraj to do the same with regard to those who belong to his tribe. Such persons should not be left alive, O Messenger of Allah. For how long will we continue flattering them while their numbers decrease and they are disgraced and Islam obtains victory?"

The Messenger of Allah (peace be upon him) said to Usayd, *"I am afraid that people may say that when the war between Muhammad and the polytheists had ended he started to kill his Companions."* He said, "O Messenger of Allah, they are not your Companions." The Messenger of Allah (peace be upon him) said, *"Do they not declare that there is no god but Allah?"* Usayd said, "Yes, but their profession of faith is not acceptable." He continued, *"Do they not declare that I am the Messenger of Allah?"* He said, "Yes, but their testification is not acceptable." The Prophet said, *"I am prohibited to kill such people."*

It was reported that the Messenger of Allah (peace be upon him) told Hudhayfah and `Ammar about the names of the thirteen men of al-`Aqabah, who plotted against him.(1)

1. Al-Waqidi, *al-Maghazi*, vol. 3, pp. 1042-1044.

According to Ibn Is-haq, the Messenger of Allah (peace be upon him) came and stayed in a place called Awan for some hours. The possessors of the Mosque of mischief (*Masjid ad-Dirar*)[1] came to the Prophet (peace be upon him) while he was preparing for Tabuk. They said, "O Messenger of Allah, we have built a mosque for the afflicted, the needy, and various circumstances. We would like if you come and pray in it. At that moment he was about to start out for Tabuk, so he postponed their request until his return. Meanwhile, it was revealed to him that this was not a Mosque for devotion and prayer but a meeting place for anti-Islamic elements. Therefore, on his return the Prophet sent Malik ibn ad-Dukhsham and Mi`an ibn `Adyy to demolish and burn the new structure.

Thereafter, the following Qur'anic verse was revealed,

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.﴾

(التوبة: ١٠٧)

﴿*And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad) aforetime, they will*

1. It was built by some hypocrites in Quba', pretending to advance Islam. In reality, their intention was to make it a source of mischief and division. But the scheme was disapproved.

indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. ﴾

(At-Tawbah: 107)[1]

According to Ibn Is-haq, it was reported on the authority of Ibn `Abbas that he heard `Umar ibn al-Khattab say, "When `Abdullah ibn Ubayy (the head of the hypocrites) died, the Prophet (peace be upon him) was called to lead the funeral prayer for him. When the Prophet had already taken his stand for the prayer, `Umar went to him and protested against the bestowal of such grace upon a hypocrite, but the Prophet answered him, saying with a smile, *'Stand behind me, `Umar. I have been given the choice, and I have chosen. It has been said to me: 'Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them ...'*[2] *And if it were that Allah would forgive him if I prayed more than seventy times, I would increase the number of my supplications.'* Then, he led the prayer and walked beside the bier to the cemetery and stood beside his grave until he was buried. Then, I realized my audacity towards the Messenger of Allah (peace be upon him) and Allah and His Messenger know best. By Allah, it was not easy until the following verse was revealed,

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 2, pp. 529-530.
2. At-Tawbah: 80.

fact that the Quraysh were the chiefs and guides of men, the people of the Sacred Mosque, the pure progeny of Prophet Isma`il, the son of Ibrahim, and the leaders of the Arabs. In the first place, it was the Quraysh, who had waged war against the Prophet (peace be upon him) and opposed him. But after the Conquest of Makkah, the Quraysh surrendered to Islam, so the Arabs realized that they could not fight the Prophet (peace be upon him) or show animosity towards him. Likewise, they entered into the Religion of Allah in crowds, as Allah, the Almighty said, going to him from all directions,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ {١} وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {٢} فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا.﴾

(النصر: ١ - ٣)

﴿*When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts repentance and forgives.*﴾

(An-Nasr: 1-3)

Arab deputations came to meet the Prophet (peace be upon him). `Utarid ibn Hajib came with other notables of

﴿ وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَداً وَلاَ تَقُمْ عَلَىَ قَبْرِهِ إِنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَاسِقُونَ. ﴾

(التوبة: ٨٤)

﴿*And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger).*﴾

(At-Tawbah: 84)

Thereupon, till the end of his life the Messenger of Allah (peace be upon him) never offered the funeral prayer for any hypocrite who died.[1]

39. The Year of Deputations

According to Ibn Is-haq, after the Prophet (peace be upon him) had taken control of Makkah, and had returned from Tabuk, and after Thaqif had embraced Islam and sworn allegiance, Arab deputations flowed to him from all directions.

The Arab tribes were watching the relation between Islam and the Quraysh, for they were acquainted with the

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 2, p. 552.

Banu Tamim including al-Aqra` ibn Habis and az-Zibriqan ibn Badr. Among the deputation of Banu Tamim were Nu`aym ibn Yazid, Qays ibn al-Harith, and Qays ibn `Asim.

Banu Bakr ibn Sa`d dispatched one of them called Dammam ibn Tha`labah to the Messenger of Allah (peace be upon him).

Al-Jarud ibn `Amr ibn Hanash, the brother of `Abd al-Qays, came to the Prophet (peace be upon him).

Tayy' dispatched a deputation including their master Zayd al-Khayl and `Adyy ibn Hatim.

Farwah ibn Musayk al-Muradi went to the Prophet (peace be upon him), after refusing to be in the company of many kings.

With some men of Banu Zubayd, `Amr ibn Ma`d Yakrib went to the Prophet (peace be upon him) and embraced Islam.

Then, al-Ash`ath ibn Qays went to the Prophet with eighty people from Kindah.

In a deputation from al-Azd, Surad ibn `Abdillah al-Azdi went to the Prophet (peace be upon him), embraced Islam and became a good Muslim.

After the invasion of Tabuk, a messenger came with a letter from the kings of Himyar announcing their conversion to Islam.

Then, the Messenger of Allah (peace be upon him) sent Khalid ibn al-Walid to Banu al-Harith ibn Ka`b in Najran (to call them to Islam). Afterwards, he came back to the Prophet (peace be upon him) with a deputation of Banu al-Harith, announcing their conversion to Islam.

Then, a deputation from Hamadan went to the Prophet (peace be upon him) after they had embraced Islam at the hands of `Ali ibn Abi Talib in Yemen.

After that, the Prophet (peace be upon him) dispatched his representatives to the lands of Islam to collect *Zakah*.[1]

1. *Ibid.*, pp. 559-560.

CHAPTER SIX

THE END OF THE BLESSED JOURNEY



40. The Farewell Pilgrimage

At the beginning of Dhul-Qa`dah the Prophet (peace be upon him) began to prepare for the pilgrimage and ordered the people to do likewise. It was the twenty-fifth of Dhul-Qa`dah when the Prophet (peace be upon him) went out to perform pilgrimage. When he reached Saraf he commanded the people to put on the garments of *ihram* for *`umrah* except those who had a sacrificial animal. Then the Messenger of Allah (peace be upon him) performed pilgrimage, teaching the people its rituals and instructions. He delivered a speech in which he clarified many important matters. After praising and exalting Allah, he said,

> *"O people! Listen to my words, for I do not know whether I will ever meet you in this place after this year. O people! Surely, your blood and property are inviolable until you meet your Lord, as the inviolability of this day and this month in this country. You will surely meet your Lord, Who will ask you about your deeds. He who has a trust, let him restore it to him, who has entrusted him with it."*

He then addressed them after explaining some general Islamic laws of the *Shari`ah*,



"I have indeed left with you something that if you hold fast to it, you will never be misled, an evident Ordinance: the Book of Allah and the Sunnah of His Prophet. O people! Listen to my words and understand them. You surely know that a Muslim is a brother to a Muslim, and that all Muslims are brothers. Hence, it is prohibited that a man takes from his brother anything save what he has given willingly, so do not be unjust to yourselves. O Allah, have I conveyed (the Message)?"[1]

Then, the Prophet (peace be upon him) said, "*O Allah, bear witness.*"

The Mother of the Believers `A'ishah (may Allah be pleased with her) was reported to have said, "The Messenger of Allah (peace be upon him) commanded those who had no *Hadi* (an animal for sacrifice) to assume the *ihram* for *`umrah*. I got my menses on that day (the day of `Arafah). He (the Prophet) came to me while I was weeping. He asked me, '*What is the matter with you, O `A'ishah? You got your menses.*' I replied, 'Yes, by Allah, I wished that I had not set out with you (for *Hajj*) this year.' The Prophet (peace be upon him) said, '*Do not say this for you are allowed to perform all acts that a normal pilgrim is permitted to do, except that you are not allowed to circumambulate the House.*' On the night of al-Hasba (i.e. the place outside Makkah, where the pilgrims go after

1. It was said that the people said, "O Allah, yes."

finishing all the ceremonies of *Hajj* at Mina), the Prophet sent `Abd ar-Rahman ibn Abi Bakr with me and ordered me to perform *`umrah* from at-Tan`im in lieu of the missed *`umrah*."

Ibn Is-haq reported on the authority of `Abdullah ibn Nujayh that when the Messenger of Allah (peace be upon him) stood at `Arafah he said, "*This is a place for standing (referring to the mount of `Arafah) and all `Arafah is a standing place*." When he stood at Quzah on the morning of staying at Muzdalifah he said, "*This is a place for standing and all Muzdalifah is a standing place*." Then, he (peace be upon him) slaughtered the sacrificial animal at Mina, instructed the pilgrims on the rituals of *Hajj* and showed them what Allah had obligated them to do: such as standing at `Arafah, the stoning and circumambulating the House. He also showed them what Allah had permitted and what He had prohibited during *Hajj*. Thus, it was called the Proclamation Pilgrimage. It was also called the Farewell Pilgrimage because the Messenger of Allah (peace be upon him) did not perform *Hajj* after it (as he died).[1]

Tariq ibn Shihab reported, "The Jews said to `Umar, 'You (Muslims) recite a verse[2], and if it had been revealed to us, we would have taken the day of its

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 2, pp. 601-608.
2. Referring to the Qur'anic verse that reads, ﴿ *This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.* ﴾ (Al-Ma'idah: 3)

revelation as a day of celebration.' `Umar said, 'I know very well when and where it was revealed, and where Allah's Messenger was when it was revealed. (It was revealed on) the day of `Arafat (*Hajj* Day), and by Allah, I was at `Arafah.'"[1]

It was reported that when `Umar ibn al-Khattab (may Allah be pleased with him) heard this verse (for the first time), he wept and he was asked, "What makes you weep?" He replied, "There is nothing after perfection except imperfection."

41. The Prophet's Death

According to Ibn Is-haq, az-Zuhri said that Ayyub ibn Bashir told him that the Prophet (peace be upon him) went out with a band around his head and sat on the pulpit. The first thing he did was to offer many prayers for the men of the Battle of Uhud and ask Allah's forgiveness for them. Then he said, "*Allah has given one of His servants the choice between this world and what is with Him, and he has chosen what is with Allah.*" Abu Bakr realized what the Prophet (peace be upon him) meant by those words, so he wept and said, "But we ransom you with ourselves and our children." He (peace be upon him) said, *"Take it easy, Abu Bakr!"* Then he addressed the attendants saying,

1. Al-Bukhari, *Sahih*, vol. 2, p. 63.

"Close the doors, which are open to the mosque except the house of Abu Bakr, for I know no one who is better in companionship to me than him."

Also, according to Ibn Is-haq, Ibn Abi Mulaykah said that when the Monday (on which the Prophet died) arrived, the Prophet (peace be upon him) went out to perform the morning prayer with his head banded while Abu Bakr was leading the people in the prayer. The Prophet (peace be upon him) sat on the right side of Abu Bakr and performed the prayer in a sitting position. After ending the prayer, he addressed the people with a loud voice that could be heard outside the mosque,

"O people! The Fire is blazed. By Allah, I have surely made lawful only what the Qur'an has made lawful and have prohibited only what the Qur'an has prohibited."

Then, the Messenger of Allah (peace be upon him) returned home.

`A'ishah (may Allah be pleased with her) said, "The Prophet (peace be upon him) returned from the mosque that day and lay his head on my lap. A man of Abu Bakr's household visited me and brought a green tooth-stick (*siwak*) in his hand, which the Prophet (peace be upon him) yearned for. When I asked him if he would like me to give it to him, he agreed. Thus I took it and chewed it for

him so as to soften it and then I gave it to him. He brushed his teeth with it more vigorously than I had ever seen him brushing before. Then he put it down and I felt him getting heavier on my lap. When I looked at his face, his eyes had become fixed and he was murmuring, '*Nay, rather the Higher Companion (i.e. Allah) in Paradise.*' I said, 'You have been given the choice and you have chosen, by Him Who sent you with the Truth!'"

According to Ibn Is-haq, Abu Hurayrah said that on the day of the Prophet's (peace be upon him) death, `Umar addressed the people saying, "Some hypocrites have claimed that the Prophet (peace be upon him) is dead, but by Allah he is not dead: he has gone to his Lord as (Prophet) Musa ibn `Imran went. He (the latter) stayed away from his people for forty nights but he returned to them after it was said that he had died. By Allah, the Prophet (peace be upon him) will surely come back as did Musa and will cut off the hands and feet of those, who claimed that the Messenger of Allah (peace be upon him) is dead."

When the news reached Abu Bakr, he went to the gate of the mosque while `Umar was speaking to the people. He could think of nothing but going to the Prophet (peace be upon him) who was lying covered by a mantle of Yemeni cloth in `A'ishah's house. He uncovered his face and kissed him saying, "I ransom you with my father and mother. This is the death which Allah ordained; you have

tasted it, and you will never taste death again." He then covered the Prophet's face with the mantle again and left. As `Umar was still speaking, he told him, "Gently, `Umar. Listen!" But `Umar refused and kept on talking. When Abu Bakr saw that he would not hearken he advanced to the people who, hearing his words, went to him, leaving `Umar. After thanking and praising Allah, he said, "O people! Whoever worships Muhammad, (should know that) Muhammad is dead, while whoever worships Allah, (should remember that) Allah is Ever living, and; never dies." Then he recited the Qur'anic verse, that reads

﴿ وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ. ﴾

(آل عمران: ١٤٤)

﴿*Muhammad (peace be upon him) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.*﴾

(Al `Imran: 144)

The narrator said that on hearing this verse, it seemed that the people had never heard that verse before Abu

Bakr recited it on that day. Having heard it from him, the people went on repeating it. Abu Hurayrah said that `Umar said, "By Allah, having heard it (the verse) from Abu Bakr, I was dumbfounded that my legs would not carry me, and I fell to the ground, when I realized that the Messenger of Allah (peace be upon him) had indeed died."

`Ali ibn Abi Talib, al-`Abbas ibn `Abd al-Muttalib, al-Fadl ibn al-`Abbas, Qutham ibn al-`Abbas, and others were among those who washed him (peace be upon him). They washed him with his shirt on, pouring water over the shirt, and rubbing him with the shirt between him and them. When the Prophet (peace be upon him) had been washed, he was shrouded in three cloths.

The Muslims had disagreed over the place of his burial. Some favored burying him in his mosque, while others thought to bury him with his Companions. Abu Bakr said, "I heard the Messenger of Allah (peace be upon him) saying, '*No Prophet dies but is buried in the place where he died.*'" So the bed on which he died was drawn away and they made a grave under it. Then the people entered to offer (the funeral) prayer over him in groups. The men prayed first, followed by the women, and then the youngsters. No one led the prayers over the Prophet (peace be upon him) on Wednesday. He was buried in the middle of the night.

Those who went down into the grave were `Ali ibn Abi Talib, al-Fadl ibn `Abbas, Qutham ibn `Abbas, and Shuqran, the Prophet's freed slave. Aws ibn Khawli said to `Ali ibn Abi Talib, "I implore you by Allah, O `Ali, and by our portion in the Messenger of Allah (peace be upon him) (to let me enter and see him)."

`Ali allowed him, so he descended with the others. When the Prophet (peace be upon him) was placed in his grave and covered with earth, his freed slave Shuqran, took a piece of velvet, which the Prophet (peace be upon him) used to take as a garment and as something to sit or sleep on, and buried it in the grave saying, "By Allah, none will ever wear it after you." Thus it was buried with the Prophet (peace be upon him).

Hassan ibn Thabit said,

The Prophet's grave is distinguished from the other remainings,
in being blessed and having eternal bearings.
People went on weeping upon their Prophet,
today the sadness of the sky and the earth is perfect.
No catastrophe will be equal to
that of the Prophet's death which is now true.[1]

Our last invocation is praise be to Allah, the Lord of the worlds, and may the peace and blessings of Allah be

1. Ibn Hisham, *as-Sirah an-Nabawiyyah*, vol. 2, pp. 649-666.

upon the master of the Messengers, his household, Companions and those who follow his tradition until the Day of Judgment, Amin!